

January, 1957

Brooklyn Jewish Center Review

THE SAGE OF ZIONISM—
AHAD HA'AM

By ITZHAK IVRY

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Brooklyn Jewish Center Review

Vcl. XXV

January, 1957 — Shebat, 5717

No. 5

A PRINCE COMES TO VISIT

THE vacillations of American policy—indeed, the very non-existence of a formed, long-range policy—in the Middle East is made completely obvious by the new Eisenhower Doctrine as enunciated by the President in his recent appearance before Congress and amplified by Secretary of State Dulles in his explanations of its meaning.

The essence of the Doctrine is that (1) the President and Congress shall jointly declare the availability of American military power in defense of any country attacked by a Communist-dominated state and (2) the use by the President, without check on the part of the legislative bodies, of great funds in the development of Middle East resources for the ultimate purpose of making these countries self-sustaining and aiding their general welfare.

We do not dissent from either of these expressed purposes. It is by now obvious and axiomatic that a Communist-dominated mid-East threatens the integrity, not alone of Western Europe and our allies there, but, by direct implication, the safety of the United States. It is the merest self-defense, therefore, for America to ward off further Communist penetration into the Arab countries and further control of Arab policies *vis a vis* the West. If this cannot be done by the ordinary processes of diplomacy it must be done, first by the threat, and perhaps ultimately by the use, of force.

What is true of the United States, however, is in terms of immediacy even more true of France and Britain. Their march upon Egypt was designed to prevent the loss of their oil supplies; and since oil is vital to their entire economy,

to prevent the very destruction of their national existence. And yet the President and his Secretary were the foremost agents in not only thwarting the purpose, but in reducing, perhaps forever, the possibility of an accommodation between these countries and Egypt. This, be it noted, was done to allies whose friendship is as important to us as is our friendship to them. It was done upon the ground that all conflicts between nations must be resolved only in the forum of the United Nations and never by the use of national military power.

Where is the difference, we ask, between the procedures which this country prohibited to the British and the French, thereby bringing about their humiliation, defeat and loss of power, and the President's own proposal? We do not now hesitate to threaten the use of force to preserve our own interests in the Middle East. We do not profess reliance under such circumstances on the persuasive powers of the United Nations. On the contrary. Where, in respect to our allies, we were moralists and idealists, just there we are, in our own case, stern and belligerent realists. Have we not, therefore, paid a pretty price, in the weakening, if not loss, of our alliance with Britain and France for the dubious prospect of Nasser's cooperation?

So far as Israel is concerned the weasel-words in the Eisenhower doctrine is the proviso that aggression must be committed by a "Communist-dominated" power before our own military power is used in opposition. Suppose the case of an attack by Egypt against Israel. If the Dulles policy of appeasement of Egypt

(Continued on page 23)

A MONTH OF MUSIC-MAKING

SHABBAT SHIRAH begins Jewish Music Month for the year 1957. Since its inception twelve years ago the Music Month project has stimulated an increasing interest in Jewish music in this country and inspired many music festivals.

Nationalism in music has been generally accepted as valid the world over, and the Jewish people are particularly proud that some elements of Hebrew music are traceable to Moses and Sinai. Musicologists term our music *misinai* music because in the portion of the Torah on *Shabbat Shirah* we read "Az Yashir Moshe Uvnei Yisrael."

Twelve years ago Jewish Music Month was celebrated locally on a small scale in Hebrew schools and Jewish centers. This year Jewish organizations across the country are not only sponsoring orchestral and vocal concerts but have also commissioned composers to write new compositions of a Jewish character. The Brooklyn Jewish Center is arranging a concert of unusual dimensions in its auditorium on February 6 which will include music by Israeli composers. It will share in a great national symphony of tributes to the spirit and ideals of Jewish Music Month.

SHOLOM SECUNDA.

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"JUST BETWEEN OURSELVES"

"וּבֵּין עַצְמֵנוּ"

An Intimate Chat Between Rabbi and Reader

COMPLAINT ABOUT A T.V. PROGRAM

ABOUT two months ago there appeared a television program regarded by critics as one of the finest of air features. It was called "Mr. Sun." No doubt many readers of this column saw it. It was in truth a remarkable picture, showing in popular fashion the role of the sun in the life of the universe and of man.

I was fascinated as I viewed the entire presentation of almost an hour, when suddenly, in the last few moments, I experienced a great shock. The director of the picture evidently wanted to add a religious note to this Divine mystery of the sun—a very commendable motive. He wanted to indicate that this force of light came into the universe by, and owed its existence and power to, a Divine Creator. To prove his point there appeared suddenly upon the screen a large cross to emphasize his thought, and the presentation concluded with a picture of a statue of St. Francis of Assisi, as if his life had something to do to explain this mystery.

I was so shocked at this unwarranted ending of the program, at this disregard of the religious feelings of so many of the viewers who were not of the Christian faith, that I gave expression to my feelings in the following letter, addressed to the broadcasting station, and which I believe the reader will find of interest:

November 23, 1956

Director of Programs, Columbia Broadcasting System: I trust you will forgive the liberty I am taking in writing this letter to you. I was very much impressed by the program of last Monday night, November 19, at 10:00 P.M., entitled, "Mr. Sun." It was a very fascinating program and I am certain that it won the appreciation of millions of viewers throughout the country. . . .

Yet, I am sorry to write, the impression was somewhat marred

at the very end by the pure Christological interpretation which the producers gave. Please do not think that I am in any way intolerant of other beliefs. I respect all beliefs cherished by all men. However, this was a picture in which viewers of every faith could find an interest. Every faith could see the Hand of the Creator behind this mystery of the sun. I cannot, therefore, see any reason why the Cross, which is a sacred symbol for Christians only, should have been shown as signifying the great miracle of the light of the sun. Certainly, you will agree with me that this miracle came into existence eons before the message of the Cross. I think it would have been much more fitting to have concluded with a verse from the Psalms, such as "The Heavens declare the glory of God and the firmament shows His handiwork (Psalm 19)." After all, the Psalms are part of the spiritual heritage of the Christian as well as of the Jew; in fact the message of the Psalms is universal.

If for dramatic effect, you wanted to conclude with a religious symbol, you need not have used the statue of St. Francis. You might have shown a House of Worship with symbolism that could be appreciated by all religionists. I honestly believe that the last few moments of the performance turned the whole mystery into partisan religious propaganda. It detracted from the entire beauty and mystery of the display which could have and should have won the appreciation of every human being, no matter of what faith, and even of those with no religious alliance. Every viewer must have stood in awe and wonder at this great miracle, which all religion-

ists feel is the Handiwork of the Divine.

I sincerely trust that in the future those responsible for such beautiful programs will take this criticism to heart, a criticism which, I assure you, is offered only in a constructive spirit.

I am happy to state that I received an immediate acknowledgment from the Executive Vice-President of CBS and on Dec. 31 a letter from the T.V.-Radio Advertising Supervisor of the American Telephone and Telegraph Co., the sponsor of these programs thanking me "for your very thoughtful comments," and which further stated: "We appreciate how you must feel about the religious references at the end of the film. I can only say that this was Frank Capra's way of telling the story, and we did not anticipate that it would be offensive to those of a faith other than Christian. Your letter has been sent to Mr. Capra for his information. There will be several more programs in this Science Series during 1957, and we hope that they will merit your approval."

I am confident that in the future, the directors, the writers and producers, will take this criticism to heart. The lesson that we can learn from this incident is clear: viewers who see the wrong and the hurt inflicted upon the religious feelings of any group are in duty bound to call this matter to the attention of the producers. I am certain that there is no wilful intention on the part of any of the responsible parties to jar the sensibilities of anyone.

And there is another lesson for us Jews in particular. We dare not lose sight of the fact that we are living in a Christian civilization so overwhelmingly Christian that many of our Christian friends are not always conscious of the fact that there are Americans—and many of them—who are not of the Christian faith. It is our duty to remind them of that fact whenever an opportunity arises. I sincerely believe that in so doing we not only serve our brethren of the Jewish faith but we serve America as well.

Israel H. Perutthal

ROMAN CATHOLIC AUTHORITIES WILL URGE INTERNATIONALIZATION OF JERUSALEM

THE internationalization of Jerusalem and its environs is being urged anew in Washington by Roman Catholic authorities.

The "Catholic Association for International Peace" is distributing an 83-page report advocating this aim. Much of the report reflects negatively on Israel. Meanwhile, personal approaches are being made to members of Congress and State Department officials.

A warning is contained in the report that "the struggle between the Arabs and Jews is not yet finished. In warfare, the distinction between the Holy Places and the rest of the city could not be maintained."

In the Catholic view, "the entire city is a Holy Place" belonging under United Nations rather than national sovereignty. Figures are cited purporting to show that the Moslems controlled Jerusalem for 1,182 years while the Jews ruled it for only 565 years. Allegations are made to question the legal basis of Israel's sovereignty in the Jerusalem area.

The report revived charges of 1948 accusing "Jewish forces of criminal acts against 12 Roman Catholic institutions in Northern Palestine, including the looting of seven churches, convents and hospitals, and seizure of others by force."

The question has been raised in the wake of this new propaganda whether the Vatican is seeking prestige in the Arab world to combat Communist penetration more effectively. Catholic lay sources have raised this query themselves. They wish it known that American Catholics have no prejudice against Israel and have had very little to do with the formulation of the official line on Jerusalem.

Such sources report that Monsignor Giovanni Montini of the Vatican Secretariat of State persuaded the Pope to organize the drive that led to the U.N. resolution—of December 9, 1949—on the internationalization of Jerusalem. The Soviet bloc joined in swinging this vote against Israel. Cardinal Spellman, according to one version, was embarrassed but forced to implement the policy of the Holy See.

The new report by-passes the Jordanian Arab Legion's artillery bombardments which jeopardized Christian Holy Places. Israel's offers and pledges to protect Holy Places under Israeli jurisdiction are omitted from the report.

Catholic lay circles hope that the Jerusalem issue is not exploited by extremist organs like the *Brooklyn Tablet*. It is recalled that in 1949 emotions reached a high pitch. The Vatican's

By MILTON FRIEDMAN
Washington Correspondent, Jewish Telegraphic Agency

to the effect that "Jews are displaying particular hatred against our Catholic institutions." This charge was later proved completely unjustified as were similar allegations.

A responsible U. S. Catholic periodical, *America*, attacked Israel in 1949 on the Jerusalem question. It said, "the modern

A REPLY

The "Review" asked the office of Cardinal Spellman for a comment on this article and was referred to Monsignor Peter P. Tuohy, the National Secretary of the Catholic Near East Welfare Association, of which Francis Cardinal Spellman is the President, and which was established by the Holy See. Msgr. Tuohy's reply follows:

"I have just finished the galley (proof) that you forwarded to me and I have read it most carefully.

"The author of the editorial has not come to grips with the basic problem at all, namely, the desire of the Christian world to see the decisions of the United Nations for the International City of Jerusalem implemented. As long as the present situation exists, there will never be peace in the Holy Land.

Sincerely,

Peter P. Tuohy."

In a subsequent conversation with Msgr. Tuohy, intended to supplement this general statement, he said, that in his opinion all the facts stated in the "Catholic Association for International Peace" pamphlet were correct. He denied the statement in the article that Monsignor Montini, of the Vatican Secretariat of State, "persuaded the Pope to organize the drive that led to the U.N. resolution of December 9, 1949, on the internationalization of Jerusalem." He said that the Catholic views were sought prior to the framing of the resolution and that the Catholic leaders stated them.

Monsignor Tuohy further said that in the discussions regarding the settlement of the Israeli-Arab conflict "We will officially go on record to demand that the U.N. resolution be implemented." He did not believe that the Arabs would ever agree to Israel retaining Jerusalem, but even if the Arabs did consent, the Catholic world would still demand that the internationalization of the city be effected; and he made the point that he was speaking not only of the holy shrines in Jerusalem, but of the city as a whole.

radio station then referred to Zionism as "the new Nazism." The *New York Times* in 1950 quoted the Spanish Catholic Bishop of Teruel as saying that, "Zionist Judaism already has its throne in Palestine, though it was raised by a force of gold, blood and injustice."

Archbishop Arthur Hughes, Apostolic Internuncio to Egypt, alleged in 1948 that Israel's policy toward Arab refugees was a "deliberate Jewish effort to decimate the Arabs and destroy Christianity in Palestine." He quoted a Palestine priest

city, containing dozens of shrines made sacred by Our Lord's life, is to become the capital of the new state in contemptuous contradiction of the judgment of the family of nations expressed in the U.N.'s pledged policy. . . ." The truth, however, is that Jewish Jerusalem contained not "dozens" of Christian shrines, but only two. All other designated Christian shrines around Jerusalem, numbering 32, are in Arab territory. Yet the attacks were made on Israel rather than on Arab Jordan.

THE SAGE OF ZIONISM—AHAD HA'AM

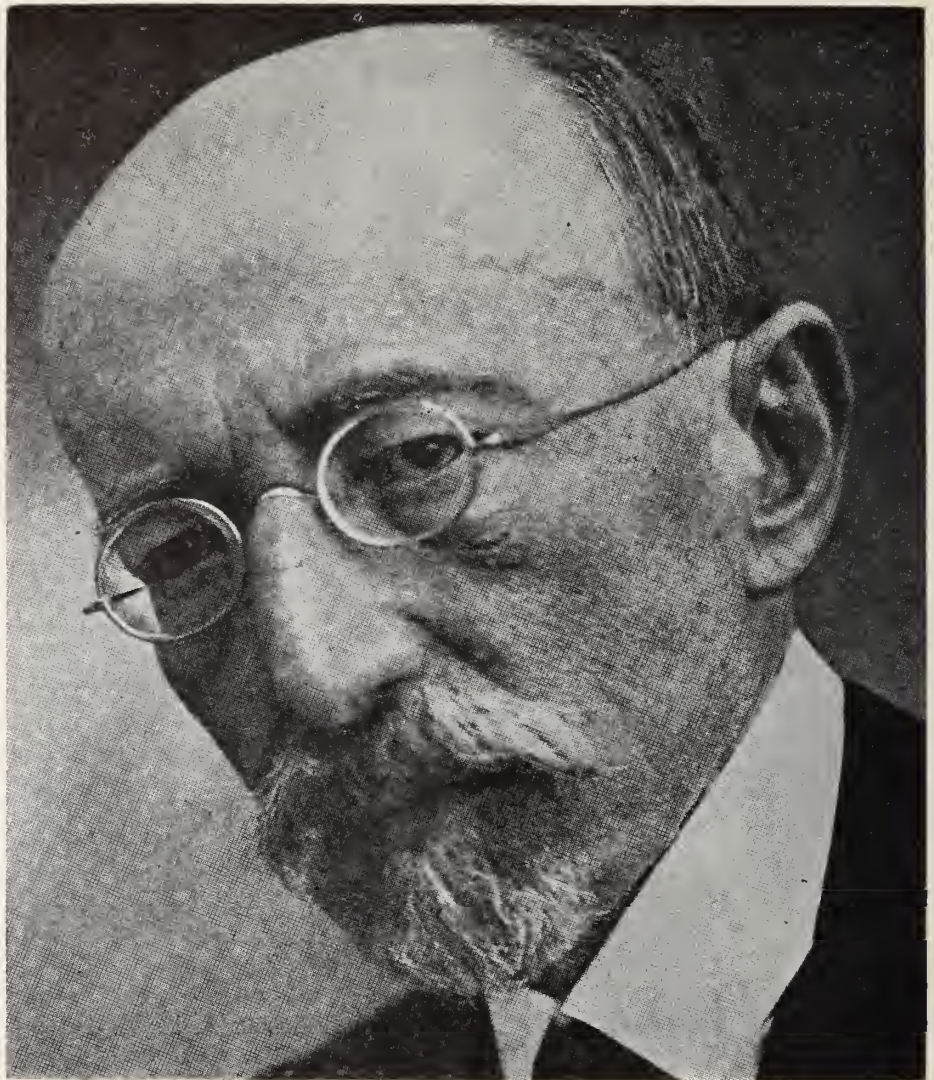
By ITZHAK IVRY

ASHER ZVI GINSBERG, known as Ahad Ha'am, was born on August 18, 1856, in Skvira, in the Russian Ukraine. He died in Eretz Israel on January 1, 1927, a few months after his seventieth birthday was celebrated by the citizens of Tel Aviv and by his many admirers throughout the world. When he was 12 his parents moved into the huge estate of a friendly nobleman, where they lived a life of plenty as managers of the estate. Young Asher remained there until the age of thirty.

One of the remarkable things about his personal life is that he did not guide his own destiny but was rather swept along by circumstances. He did not like nature or company; he did not enjoy play and relaxation and lived a life his father laid out for him, devoting himself more and more to study. Though he did not want to marry young, his parents married him off at 17 to a girl not of his choosing. He wished to devote himself to higher studies at western universities, but was not resolute enough to carry out his plans in the face of parental opposition. All his life he had wanted to go to Eretz Israel but failed to do so until his London physician advised him, at an advanced age, to journey there for the sake of his health.

In a lately published biography of Ahad Ha'am by Leon Simon and Joseph Heller, Simon remarks: "Strange and vexing is the discrepancy between the great writer and teacher of his generation, Ahad Ha'am, and the man Asher Ginsberg. While Ahad Ha'am went his way with assurance and profoundly influenced Hebrew literature, thought, and the entire national movement, Asher Ginsberg did not succeed to pave for himself a way in life according to his own will, and in the most important aspects of his life, he was a playball of external circumstances."

His father, like others of his day, desired his highly gifted son to be a rabbi. As a boy Asher Zvi used to accompany



Ahad Ha'am

the father on visits to the Hassidic Rabbi of Sadigura, and he tells in his reminiscences how once, certain crude behavior and vulgar talk on the part of Hassidic youngsters in Sadigura made him become a *m'tnaged*. He was then 13 years old. He became greatly interested in Hebrew medieval philosophy, especially in Maimonides and later in the *Haskalah* literature, meanwhile remaining isolated from society until he reached the age of 30. He began to learn Russian mainly by reading shop signs and at 20 he had mastered Russian and German by memorizing any book in those languages he could find.

After his marriage he was free to continue studying in his father's home, and he soon went from the Hebrew "Enlightenment" literature of the period to the scientific and philosophical literature

of other languages. For a while he believed that "this is the last word of human enlightenment for which my soul thirsted." He studied mathematics, Latin and other subjects, and planned to go to a university abroad. But circumstances intervened. In 1879, when he was 23, his first daughter was born. Because of his wife's severe illness and other personal troubles, it was not until three years later that he succeeded in going to Vienna to study. Letters from home forced him to return after six weeks. In the coming two years he went to the universities of Berlin, Breslau and Leipzig, but each time had to interrupt his studies and return to his family—as he put it, "with a pained heart."

In 1884, he moved to Odessa, but again he was obliged to return to the village

for a year, when his second daughter, Rachel, was born. The frustrated life in this small place was ended not by Ginsberg's will, but by the Tsar's edict forbidding Jews to lease land. Finally, in 1886, the whole family settled in Odessa. The eighteen years spent in the village he describes with extreme bitterness in his memoirs: "At last I was able to leave this 'iron smelter' in which eighteen years of my life, the best years of my youth, had passed and which had destroyed the best within me, given to me by nature when I came to this world. I came here when I was twelve and left when I was thirty, a married man and father of children. I came with a pure soul and a hopeful heart, and left with a desperate soul and a torn and weary heart."

The cause of his deep unhappiness and despair is a major riddle that cannot be solved until we have more particulars on the inner circumstances of his life than are revealed in his honest and sincere, but rather cryptic, autobiographical notes. One may ask whence such unhappiness—when he was able during this period to enlarge his knowledge tremendously, to study Hebrew literature, Judaism, world literature, problems of religion and ethics, and to crystallize his world outlook, later to be expressed in his essays. One may rightly wonder about the cause of all this, especially as the memoirs were jotted down by Ahad Ha'am ten years later, when a less emotional and more objective approach might have been expected.

Another riddle is—as Ahad Ha'am himself called it—the "coincidental" way in which he became a writer, and his assertion in his article, "Lo Zeh Haderekh (This is not the Way)": "I am not a writer and I do not intend to enter the company of writers in the future. Only perchance do I express my opinion in this matter as one of the people whose spirit is preoccupied with the problems of the nation." He signed this, his first article, *Ahad Ha'am*. It was the first article on spiritual Zionism and marked the beginning of the development of the Ahad Ha'am outlook on Zionism and nationalism generally which made him a center of discussion and debate as well as of admiration and enthusiasm in the decades that followed.

From the publication of "Lo Zeh Haderekh" at the age of 33 until his death he published more than 100 major essays and articles. Even in 1896, when he was forced to take a job as editor of a Hebrew monthly to support his family, he never considered himself a professional writer. It was at the age of 40, when he was father of three children, that Ahad Ha'am became editor of *Hashiloah*. He intended to edit a literary journal for the people and not for scholars only, and to focus its attention on Judaism and its problems. In 1902 he left the editor's chair, bitter and depressed, but feeling a free man again. He decided to work as a clerk in the Wisotzky tea concern to save himself from "humiliation and beggary." He again became a "simple man who deals in literature in a disinterested manner." As a Wisotzky official he traveled widely throughout Russia between 1903 and 1907, meanwhile continuing his literary activities in the limited spare time at his disposal.

In February, 1904, he denied rumors regarding a prospective trip to America. He was aware of the great importance of American Jewry and wrote to his friend Lubarsky about a plan to publish a paper in English and Yiddish for the United States, and in Hebrew and Yiddish for Russia. This paper, he felt, would be a bridge for mutual understanding between Russian and American Jewry, "the two worlds that are far off, not only geographically but also culturally." Lubarsky wrote him about Professor Solomon Schechter's proposal that Ahad Ha'am head Dropsie College, shortly to be opened in Philadelphia. Ahad Ha'am answered him on April 30, 1906, that despite his yearnings to leave the business world to devote himself to study and literature, he was hesitant about the offer. He wrote "All my life I have preserved my spiritual freedom and have not relinquished my inner convictions, neither in word nor in deed. Now you propose something which I feel will not fit this freedom . . ." More than anything else Ahad Ha'am was reluctant to submit to the commands of the "despotic queen called 'public opinion' " which he never feared and to which he never submitted.

Another example of Ahad Ha'am's strict principles may be found in his let-

ter to *Abiasaf* on December 29, 1901:

" . . . If you decide to publish the weekly *Hador* with the name *Hashiloah* I will be no partner to it. You can do so without my consent but I will have no share in this, not as an editor and not as a writer. I and my family prefer to suffer hunger and not allow the desecration of the banner that has been sacred to me up to now."

His fame as a writer and a thinker was established with the publication of the first article, "Lo Zeh Haderekh", and further enhanced—six years later—with the appearance in 1895 of his first volume of essays, *Al Parasbat D'rakbim*. He won added prestige in his six years as editor of *Hashiloah*, where he established high literary and critical standards.

His first trip to Eretz Israel in 1891 brought his famous "Emet Me'Eretz Israel," an uncompromising, down-to-earth criticism of the colonization system and the puny achievements of Hibbat Zion of that time. After his second visit in 1893 he wrote another article under the same title, in which he gave some sound advice on colonization. "Lo Zeh Haderekh" evoked bitter enmity on the part of the Hovevei Zion, and the idea of the B'nai Moshe Order, a semi-secret elite society built on the aristocratic and idealistic principle of National Revival in Eretz Israel, aroused a great deal of criticism because of its exclusiveness and secretiveness. The Lodges of B'nai Moshe reached the number of fourteen, all of them in Russia except for one in Jaffa, but the total membership never exceeded 200. Ahad Ha'am, with his uncompromising idealism and deep pessimism, with his inner revulsion for diplomacy, his many hesitations and great reluctance to impose his will, was not the right man to lead this or any large group. B'nai Moshe became an unsuccessful experiment whose significance is largely historical and lies mainly in the fact of Ahad Ha'am's great personal influence. It need only be emphasized that he always avoided personal slighting of any political opponent, Herzl in particular, and consistently deleted derogatory remarks of a personal nature against Herzl that appeared in articles submitted to *Hashiloah* by Berdichevsky, Brainin and Kaminka.

In 1907 Ahad Ha'am moved to London, where the Wisotzky firm had opened a branch. His historical debate with Herzl is too well known to need citation here. In London he continued his literary work, giving up entirely his public activities. For thirteen years he lived in London, continuing to publish essays from time to time, including "Sakh Hakol" (about the 10th Zionist Congress), "Shlilat Hagalut" and "Riv Leshonot" (in discussion with Dubnow), which were published in the fourth and final volume of *Al Parashat D'rakhim* in 1914. In 1915 he translated into Hebrew "Auto-Emancipation," by Pinsker.

All his life he considered his writing as a "sacred task" and Hebrew as the only instrument for such work. His attitude towards Hebrew was sometimes misunderstood because of what he wrote in "Emet Me'Eretz Israel, II," opposing the teaching of all general subjects in Hebrew until the language was on level with the current needs. Indeed, he so cherished Hebrew that he refused to write essays in any other language. For example, when it came to writing for the Russian press, he said (in a private letter): "I avoid the honor of becoming a writer in Russian for I would consider it, on my part, as an act of 'robbery' against the Hebrew language. Therefore, when I have to write in Russian, I write in the form of a 'letter' or 'answer' and not an objective article."

It was only in 1917 that Ahad Ha'am renewed his contacts with Zionism at close range, when he became a member of the advisory Political Committee to help Weizmann and Sokolow bring about an official declaration of the British government as to the Jewish people's rights to Palestine. It was Ahad Ha'am who saw most clearly the importance of such a declaration, and who first drew attention to the weaknesses of the actual formulation of the Balfour Declaration. He also saw clearly the difference between "Palestine as the National Home of the Jewish People," as demanded by the representatives of Zionism, and the final version of the Balfour Declaration, which promised to facilitate "the establishment in Palestine of a National Home for the Jewish People." After the war was over Ahad Ha'am again admonished Weiz-

mann about the cardinal importance of reaffirmation of the *historical connection* between the people and its land. When he saw the proposals to be submitted to the Peace Conference by the Zionist representatives, he asked Weizmann to introduce some changes in the text of the proposals, "if possible." He especially emphasized the importance of a demand to affirm the "historical national rights of the Jewish people to Palestine." He protested against the overcautious use of the word "claims" instead of the words "national rights." This is one of the remarkable cases in which Ahad Ha'am demonstrated more acute political awareness and "Herzlian extremism" than the political leaders of the day. Without going into details about his theories and teachings, we may add here that in at least two places in his essays ("Shalosh Madregot" and "Sakh Hakol") on a Jewish spiritual center in Eretz Israel, he clearly emphasized the need for a Jewish *majority* in this Center, and that once, shortly before his death, he told Jabotinsky: "I was one of the first to emphasize that without a Jewish majority in Eretz Israel we will not succeed in establishing a Spiritual Center."

It should also be emphasized that it was Ahad Ha'am who first saw clearly the Arab problem in all its gravity at a time when the budding Zionist movement entirely overlooked its existence. Concerning Herzl's idyllic visions in *Altneuland* he wrote: "But if there will come a time when the life of our people in Eretz Israel will develop to such a degree as to more or less crowd out the natives, *they* will not give up their place easily . . ."

Most of his life he suffered from a serious neurological affliction that grew worse as he grew older. Arteriosclerosis began to plague him at a relatively early age. He stopped writing and became subject to spells of melancholia. In 1920-21 he almost gave up letters. He planned to go to Eretz Israel in 1920 but was able to do so only at the end of 1921. He settled in Tel Aviv, where so many of his Odessa friends were living—the writers Druyanov, Mordecai ben Hillel Hachohen, Ravnitsky and later also Bialik. He was accorded special honors by the city, which used to close off the street on which he lived—named Ahad Ha'am Street in his lifetime—during his afternoon rest hours. Among his friends were Sir Herbert Samuel and the Secretary General of the Mandatory government, Sir Wyndham Deeds, a devoted Christian Zionist. His depression and physical sufferings plagued him with increasing intensity and the only literary work he accomplished in Eretz Israel was the preparation for publication of his letters, which were issued in six volumes and contain a wealth of material on Hibbat Zion and on the literary and political figures of the Jewish Renaissance in Russia. But most of all, they contain illuminating material on Ahad Ha'am himself. In his letters, Ahad Ha'am allows himself not only to be frank and candid, but also warm and sentimental—something unthinkable in his cool and superlogical essays. On the first of January he told his secretary that he knew that this was his last night. Early in the morning of January 2 he died. All Tel Aviv attended his funeral.

(Continued on page 23)

THE ELECTORAL GAVEL

A MEMBER of the Brooklyn Jewish Center, Hon. Jacob L. Holtzmann, broke a precedent in the pleasantest way—by giving pleasure to President Eisenhower. Mr. Holtzmann was the newly-chosen president of the Electoral College, and although it is not legally necessary for the successful Presidential nominee to be informed of his election, Mr. Holtzmann, in his official capacity, thought it would be nice if this notification be made, and

the President be presented with a souvenir of the occasion. The souvenir was a gavel. "I take it we can now regard the election as official," Mr. Eisenhower said as he took the gavel.

Mr. Holtzmann, a prominent lawyer, is also chairman of the Committee on Charters for Board of Regents of the State of New York. This is the important body that issues charters for educational institutions.

The recent military actions in Egypt and their provocations have revealed again the sympathy of the French people with Jewish problems. Dr. Werner surveys this traditional interest.

A Glance at French-Jewish Relations Through the Years

THE FRIENDSHIP OF FRANCE

By ALFRED WERNER

IN THE summer of 1939 I stood on one of the white chalk cliffs of Dover dreamily looking southward. It was a sunny day and I could see quite clearly the Bolognais *escarpement*, the cliffs of France, glittering like pure silver on the other side of La Manche (the sleeve), as the French call the British channel. Neat little Continental boats crossed the profoundly blue sea in the direction of Calais, Boulogne-sur-Mer, and Ostend. Through my field-glass I could see the French city couched against the hills on the other side of what looked like a wide majestic river flowing slowly between the steep ranges of chalk rocks rather than part of the ocean.

"La Belle France!" A few weeks later the gay traffic between England and France stopped, for war had broken out, and in the next summer the proud French army surrendered to *les Boches* after the remnants of the British Expeditionary Forces hastily left the continent at Dunkirk, north of Calais.

A refugee from Nazi oppression, I was living then on the southeast coast of England. Having met Nazi *schrecklichkeit* face to face, I was worried about the Jews of France. When the *blitzkrieg* broke out, in May 1940, there were some 320,000 Jews in France, including foreign Jews, comprising less than one per cent of the total population. Many Jews, among them high-ranking officers, fought in the French army. Some escaped to England, where they joined General de Gaulle's army of liberation, while the majority were disarmed by the invaders and sent to Germany, like their Christian fellow-soldiers. Thousands of civilians fled to Switzerland, North Africa, or the Western hemisphere. But the vast majority could not leave France—or did not wish to do so. Many of the Jews of Paris—where 70% of French Jewry lived before the war—crossed the line of demarcation into Vichy France, hoping to be safe in the unoccupied zone. If their lot was comparatively better than that of their coreligionists remaining in Northern France, this was not because

of any kindness on the part of Marshal Petain and his associates. It was because Petain's government, in the beginning at least, had to refrain from indulging in anti-Semitism à la Streicher so as not to antagonize public opinion that strongly sympathized with the Jews. That explains why the majority of the Jews who had found refuge in Vichy France were able to save themselves, at least temporarily. The situation changed, of course, in November, 1942, when, following the Allied invasion of North Africa, the Nazis occupied Southern France, too. Henceforth at Marseilles, Lyon, Toulouse and other cities in the South, as previously in Paris, Jews were rounded up and thrown into death trains bound for Poland.

Nevertheless, about 200,000 Jews were still living in France on the day when our forces invaded Normandy. This was due chiefly to the kind-heartedness of the French people who had hidden their Jewish fellow-citizens in chateaus, farms, and woods, or had helped them to escape to places held by the gallant Maquis. Many Jews are known to have been prominent in the ranks of the underground fighters. The French people did not permit themselves to be poisoned by the propaganda of racial hatred spread by the invaders and their French satellites. They preferred to listen to the voices of nobler men who angrily, if vainly, urged the men of Vichy to stop the un-Christian measures directed against the Jews.

There was the unforgettable letter that the head of the Protestant Church of France sent to the Grand Rabbi of France in the spring of 1941, conveying to him, in the name of the National Council of the French Protestant Church, "the grief which we all feel to find racist laws introduced in our country and to witness the innumerable hardships and injustices which they force upon the Jews of France." The Archbishops of Paris, Lyon, and Toulouse angrily urged the men of Vichy to halt the persecutions of Jews. In August, 1942, the bishop of Montau-

ban issued a pastoral letter that was read from all pulpits in his diocese: "Hereby I make known to the world the indignant protest of Christian conscience in France. Present anti-Semitic measures defy the dignity of the human individual and violate the most sacred rights of that individual and his family. May God comfort and fortify those who are unworthily persecuted."

The French laymen did not lag behind the clergy in their efforts to combat the plague of racial persecution. Edouard Herriot, the last president of the French Chamber of Deputies, refused to furnish Marshal Petain with a list of deputies of Jewish origin. The fervently Catholic poet, Paul Claudel, published an "Open Letter to the Grand Rabbi," condemning the massacre of the Jews. When the Jews of Paris were ordered to wear yellow badges, the Christian students demonstratively wore the Star of David in the Latin Quarter. In several places, Christian crowds gathered in front of the railroad station, protesting against the deportation of the Jews. The French underground press of all shades urged the patriots to snatch the Jews from the claws of the Gestapo and to hide them.

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This attitude of the French nation was not surprising, for anti-Semitism is alien to the French soul, despite the fact that, around 1900, some anti-Jewish bias was created artificially by the reactionary officers' clique which selected the Jewish captain, Alfred Dreyfus, as their scapegoat. One of the defenders of Dreyfus, the noble Jaurès, went so far as to stress the Jewish strain in the spirit of France, "This passionate appeal to human justice, this seriousness of Hebrew conscience, which, blended with the grace, the force, the reason of Greek thought, merged into the genius of France."

France has every reason to be proud of her Jews who have been contributing a great deal to the proud structure of

French civilization, especially after they had received full civil rights in 1791. One of the greatest French essayists, Michel de Montaigne, who lived in the 16th century, was partly of Jewish blood, as were the great modern novelists, Anatole France and Marcel Proust. Numerous Jews became prominent in the realm of belles-lettres and science. The philosopher Henri Bergson, who received the Nobel Prize "in recognition of his rich and life-giving ideas and resplendent art with which they were presented," and the physicist, Gabriel Lippman, who was awarded the same honor "for his method based upon the phenomenon of interference for reproducing colors by photography" were among them. Jews have been fighting gallantly in the French armies since the days of Napoleon, who made a man of Jewish blood, André Massena, Marshal of France. In the summer of 1940, a Colonel Schwartz, who commanded a substantial army unit in one of the Maginot line fortresses, continued to fight the Nazis for two weeks after the armistice against overwhelming odds, until a general arrived from Vichy and ordered the surrender of the garrison.

Paris was for many centuries a strong center of Jewish life. Jews are first mentioned in Paris at the end of the 6th century. In the Middle Ages the city contained three synagogues and two Jewish cemeteries. The famous scholar, Samuel ben Meir, called "Rashbam," lived in Paris for a while, and Mattathias ben Moses, a pupil of the famous Rashi, headed the city's outstanding Talmudic school. Although the Jews were expelled from France in 1394, they did not disappear entirely from Paris. In the centuries to follow they lived there as Christians, and a French Queen summoned the great Elijah Montalto to Paris in 1611 as court physician. About the middle of the 18th century only 150 families lived in the city, but the Jewish population swelled rapidly after 1870, when many Jewish families of Alsace Lorraine (the Dreyfus clan among them) emigrated to the capital to avoid subjection to the Prussians' rule. After 1881, when Russian refugees began arriving, Paris was, and is once again, the seat of the Central Consistory, established by Napoleon, and of many Jewish secular institutions, in-

cluding some Yiddish schools and research centers. The roles played in politics by Premier Blum and Premier Mendès-France are familiar.

Somewhat forgotten, however, is one of the noblest French Christians, the novelist Romain Rolland who passed away shortly after the end of the last war. One of the staunchest defenders of the Jewish people, Rolland, in his greatest work, "Jean-Christophe," made some penetrating remarks about them. His character, Jean-Christophe, is not free of prejudice. In fact, he complains to his friend, Olivier, who is also a Gentile, that "we're always knocking up against them [the Jews], both friends and foes." He is, thereupon, set straight by Olivier: "The reason is that they are more intelligent than the rest. The Jews are almost the only people in France to whom a free man can talk of new and vital things. . . . Look at the activity of the Jews in every kind of way: commerce, industry, education, science, philanthropy, art. . . . The Jews in Europe of today are the most active and living agents of good and evil. They carry here and there the pollen of thought. . . ."

And so he goes until he succeeds in convincing his friend. "They have given me encouragement and help, and said things to me which have given me new life for the struggle by showing me that I was understood," Jean-Christophe finally concedes. "You are right: we must not be ungrateful."

As a sympathetic observer of the Jewish scene and as a friend of truth, Rolland proved himself also in the preface he wrote to the novel of his Jewish friend, Jean-Richard Bloch, "& Co." "Any contact with Israel gives rise to strongly diversified chemical reactions," Rolland wrote, referring to this story of the Alsatian Jewish merchant in a little French community in the west of France. Summarizing, he praised his friend Bloch by saying that "No figure of our own age has realized as ably as he has that harmony of the proud virtue of art and the intelligence of those ancient but always renescent peoples, of those spiritual aristocracies in the Orient and the Occident—France and Israel."

When, in the 1930's, some of the most prominent men refused to rebuke the Nazis or, at best, giped about Hitler and

his ilk, Romain Rolland made use of his tremendous prestige in behalf of the Jews. On April 9, 1933, shortly after the "Boycott Day," when the storm-troopers attached yellow Stars of David to all Jewish-owned shops in Germany, Rolland published an "Open Letter to the German People," in which he assailed the "absurd and illusory concept of 'race'" and asked these blunt questions: "What would your Goethe be without Spinoza? And Einstein, whose name your Goering, from the heights of his brutality, has the ridiculous imbecility to blacken, do you doubt that in the science and thought of mankind of today he holds the same place as Newton in the eighteenth century?"

Five years later, when the Nazis delivered the death-blow to German Jewry, Rolland published another great document of humanity, his "Open Letter to the Persecuted Jews of Germany," in which he tried to exhort and encourage the pariahs of the Third Reich:

"Your place in the history of human progress is tremendous. You are paying for it with incomparable misfortune. This will be your glory. Learn to bear it as your forefathers bore the captivity of Babylon, preserving their courage and faith in the future. Down through ages your people have seen empires crumble and pass, and you, too, will likewise see the rule of your persecutors vanish."

Today, as Israel battles for its survival among its Arab enemies, all Frenchmen, except some die-hard Communists, have expressed their admiration for Israel. In the streets, in the cafes, in the shops, psalms have been sung in praise of the gallant small nation in the Middle East. Israel has been eulogized by Jules Romains, the greatest French writer next to the late Rolland. The Israel Embassy in Paris had been deluged with letters of admiration, and has had to insert an appeal in the newspapers not to be bombarded with gifts which should be addressed to the Jewish Agency for distribution in Israel. Significantly, many of the letters came from Gentile admirers of Ben-Gurion and his brave warriors, and some of the gifts had been dispatched by people with unmistakably Gallic names.

DEVELOPING STRATEGIC ELAT

WITH the breaking of the Egyptian blockade of the Gulf of Aqaba during the Sinai operation, the importance of the port of Elat, situated at the southernmost tip of the Negev triangle, has been thrown into new focus. Looking to a future of unmolested passage for Israel-bound shipping, the Government of Israel and Elat's civic council are pushing ahead with plans for all-out development of this strategic Red Sea port.

Elat lies within an area rich in history. The Book of Deuteronomy first tells of the region, which was known in those days as Etzion Gever, a barren location on the shores of the Red Sea through which the Children of Israel wandered on their way to the Promised Land. Later, King Solomon, who gave the port its name, sent merchant ships down the Red Sea to all the known ports of Africa and the Indies. Added luster was given by the discovery and mining in old Etzion Gever of the great copper deposits, the original King Solomon's Mines. Phoenicians in yet later days insisted that Elat was a most important commercial outlet.

Under the United Nations decision of November 29, 1947, a narrow strip on the northern end of the Red Sea which belonged to mandated Palestine, was included in the territory of the proposed Jewish State. The port of Aqaba, however, was to remain as Jordanian territory. The new Israel Government then constructed a new port from the ground up and named it Elat, symbolizing an intention to restore the traditions of King Solomon's greatness. The vast potentials, that existed in biblical days, of establishing a port for export trade, the development of mines and quarries in the Negev, and the establishment of a gateway between Africa, Asia and Europe are very much in evidence today.

In spite of the United Nations' resolution, the inhabitants of Elat had to defend themselves against Egyptian Army units. During one of the final operations of the 1948 War of Independence, the Israel Defense Forces occupied Elat on



New Settlers of Elat

March 11, 1949, without firing a single shot.

The climate of Elat is very similar to that of Arizona, quite warm and dry. Rainfall is at best scanty, with only a small amount of natural vegetation. However, Elat's main asset—the sea—is somewhat saltier than the Mediterranean, rich in many varieties of fish, coral, and seashells. Both, climate and seashore facilities portend a lucrative future to Elat's

potentials as a resort center.

Though there are many ideal beaches to be found along Israel's Mediterranean shore from Nahariya in Lower Galilee to Ashkelon in the south, only Elat offers a site for a resort set into the mountains, granting favorable desert weather almost all year round. The beach affords an ideal setting for swimming, skin-diving and fishing.

(Continued on page 18)



Houses Built for the Elat Pioneers

According to present plans, the American Jewish Committee, of which Louis Marshall was one of the founders, will celebrate the centenary of his birth, together with its own fiftieth anniversary, in April.

A Great Leader, Louis Marshall, Was Born 100 Years Ago

A NOTABLE CENTENARY

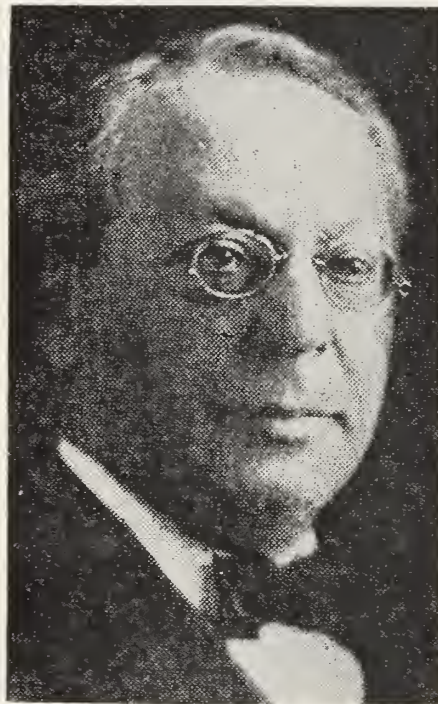
By MAX GREEN

LOUIS MARSHALL was born a hundred years ago, and this centenary should be widely noted. He was one of the foremost constitutional lawyers of his time, an outstanding civic leader, a world-renowned statesman whose leadership in Jewish communal affairs was acknowledged by Jews the world over, and a fighter against all forms of discrimination and bigotry. Marshall exerted great influence on his contemporaries, not through the holding of public office, but through his considerable intellectual powers, his command of legal learning, his briefs in precedent-making cases and his ability to persuade others both within and outside of the many voluntary organizations he headed to follow his leadership. He was born in Syracuse but resided and practiced law in New York City from 1894 until his death in Zurich, in September 1929.

Marshall is best remembered for his eloquent and convincing briefs and public statements on civil liberties and civil rights issues. In these documents he defended the rights of Catholics to send their children to religious schools, the right of Negroes to vote, and buy property without restriction, the rights of Japanese residents in the United States to own land, the rights of Socialists to sit in the legislature upon being duly elected, the right of persons on trial for their lives to due process of law, and the rights of Jews to complete equality of opportunity. He was successful in frustrating many attempted denials of civil liberties and in extending liberties to those to whom they had previously been denied.

The greatness of this man was in his passionate belief in justice, in his conviction that the Constitution guaranteed complete equality for all, regardless of race, creed, color or political belief, and in the use of his great energy and legal talents to carry the fight against discrimination to the courts of the land. Many of his cases reached the Supreme Court, where he scored notable victories and established lines of legal argument.

Marshall was one of the founders of the American Jewish Committee, a chairman of its executive committee, and from 1912 until his death, its president. On behalf of the American Jewish Committee he rendered his most notable service to his coreligionists of America and of the world. The first of his important achievements was his leadership of the movement for the abrogation of the Russian-American treaty of 1832 because of Russia's refusal to accord the right of entry to American Jews and American clergymen of certain other de-



Louis Marshall

nominations.

As president of the American Jewish Committee, Marshall drafted hundreds of eloquent letters, memoranda and briefs combating manifestations of anti-Jewish bigotry and discrimination. Perhaps the most famous instance was his success in 1927 in persuading Henry Ford to discontinue publication of his notorious *Dearborn Independent*, which spread anti-Jewish propaganda throughout the world. Ford sent a letter of complete retraction and apology to Marshall and took other

steps suggested by him to stop the publication of anti-Semitic tracts both here and abroad. Marshall also fought the Ku Klux Klan with vigor.

Perhaps Marshall's most important contribution to upholding the rights of minorities was made at the Peace Conference in Paris in 1919 when he headed the Conference of Jewish Delegations and was instrumental in shaping action which resulted in the inclusion of clauses in the treaties with Poland, Rumania, Czechoslovakia and other countries establishing the equal rights of racial, linguistic and religious minorities. These minority guarantees were made obligations of international concern, and placed under the World Court and the League of Nations.

Marshall's labors for these ideals not only benefited Jews; they also helped Protestants in Catholic countries, Catholics in Protestant countries, German-speaking people in a Slavic country or Russians in Rumania. Marshall continued until his death to watch the realization of these treaties through the League of Nations and to make frequent suggestions for strengthening and improving them. The coming of the Nazis to power and the demise of the League reversed this trend, but the experience with these treaties proved an invaluable basis for the present-day attempts to guarantee human rights through the United Nations.

At the time of his death, Marshall had just completed another of his great labors which helped to make his name a by-word among Jews the world over. He united Zionists, as well as those Jews who, like himself, did not believe in a Jewish political state, in an enlarged Jewish Agency which was created under the British Mandate to help facilitate the upbuilding of Palestine as a center for those Jews who wished to settle there. This provided for Marshall a concrete way of expressing the deep sentiment he always had for Palestine, motivated by his religious convictions.

THE POETRY OF DAVID SHIMONI

David Shimoni, the doyen of Israel poets, died last month in Tel Aviv at the age of 70. He was a leading public figure in the intellectual and cultural life of Israel and was Chairman of the Friends of the Hebrew Language Academy.

THE FLAME OF THE BROTHERHOOD OF ISRAEL

BLAZE high, O brotherhood of Israel!
Flare up into a mighty flame,
Giving light and warmth,
In this dreadful darkness, in this darkest
of all nights
Scattered sparks, far-flung sparks, sparks
that wander
From pole to pole—
Gather together, assemble together, be
joined together,
Into one great living flame,
The flame of the unity of our fate, the
flame of the brotherhood of Israel!
Wherever you are:
In the mists of the Island Kingdom, in
the prisons of Teutonic Sodom,
In the land where the lemons grow, from
which Titus came,
In the sun-scorched Yemen, in the frosts
of Siberia,
On the banks of the Vistula, Euphrates,
Mississippi—by all our rivers of Baby-
lon,
In noise-filled Brooklyn and the dumb
ghetto of Damascus,
Within Jerusalem's walls and the fields
of Jezreel—
Wherever you are; with hearts burning,
with hearts growing cold,
With hearts indifferent, despairing, hop-
ing,
With hearts yearning, with hearts unfeel-
ing,
Blaze high, flare ye scattered, roaming,
wandering sparks;
Gather together, join together
Into a great, living sun, the sun of the
brotherhood of Israel.
And in this dreadful darkness, in this
darkest of all nights,
Let our exultant song go up out of the
night:
"Hear, O Israel: Israel is our fate, Israel
is One!"

IN THE FOREST OF HEDERA

Translated by Mordecai H. Lewittes

Following is an excerpt from Shimoni's love poem. In it he sings of the heroic pioneers who drained the swamps and planted the forests of Israel.

THEN Naphtali rose to quiet his jovial band of friends,
And waved his hand on high—a sign to hearken to him,
And these his words: "Whereas since the days of the Gibeonites,
The name, 'hewer of wood' hath brought its bearers no coveted wreaths,
And, whereas, the delicate daughters of Judah and Galilee
Have time and again shown preference for teacher and scribe.
I, therefore, hereby proclaim a new party, 'The Hewers of Wood,'
It shall be a distinguished party, with Pinchas as chief and head—
Three cheers, my friends!" The forest resounded with the jubilant shouts:
"Three cheers! Long Live Reb Pinchas! Long Live 'The Hewers of Wood!'
Long live those youths with the brawn to wave and wield the axe!
Long live the Galil Mountains, long live Judea proud!
Long live the Sharon and Lowland, each hill, each vale, each brook!"
While the group still shouted loudly, and the forest re-echoed the noise,
As the heavens began to darken, Naphtali's voice rang forth
"We remember with sorrow, brothers, the heroes of Hedera,
Who fought the poisonous bogs, and fell prey to arrow and sword . . ."
In Naphtali's voice was a tremor, his gaiety was gone,
The tawny, sun-browned youths grew suddenly silent and sad,
But here Reb Pinchas, pushing his way to the center, proclaimed,
"We shall not mourn, nor crown their memory with tears,
We'll labor with gladness and joy, revere them with gladness and joy!"
As we stand assembled here the sun's about to set—
Come, circle form, come hallow our festival with dance . . ."
Their axes fastened tight in their girdles, the men united;
Joined arm in arm and whirled in a circle merrily,
They stumbled against the stumps, were entangled by fallen boughs,
But their feet so nimbly turned; Reb Pinchas' eyes were aglow,
His feet were nimble, too . . . His tattered shoes wore a sheen
But it faded away, the hems of their coats were torn apart,
The wide-brimmed hats of straw were pushed from the wearers' heads
To the ground, tho some hung on as if by a miracle,
The dance grew more impassioned . . . A vibrant melody
Tho not in perfect harmony, from ten hearts burst forth,
The echoes responded . . . A song in which praise of Galilee,
A tribute to toil and strength, and the shout of vigorous youth
Poured forth like rivers in spring.

SOME IMPORTANT ISRAELI BOOKS OF 1956

By ITZHAK IVRY

A SURVEY by the Jewish Agency for Palestine of books published in Israel during the past year takes note of several works that have made outstanding contributions to the mosaic of history and thought. One of these is by Itzhak ben Zvi, President of Israel. Another concerns the now famous Dead Sea scrolls, which have already been the subject of two best sellers in the United States. There is a detailed anthology covering the origins and physical environment of the city of Jerusalem, and a layman's manual on archaeology, which is fast assuming the proportions of a national hobby in Israel. There is also a discourse on religion and the history of the period of the Second Temple by one of Israel's leading professors of history.

President Ben Zvi is an outstanding scholar as well as a statesman. His spheres of interest are history, demography and the ethnic culture of forgotten tribes in Israel, and obscure periods in the history of that land. His latest book, "Eretz Israel and the Yishuv in the Period of Ottoman Rule," covers the 400-year period of the Ottoman Empire—1517 to 1917. It is the crowning achievement of 30 years of study and investigation of the subject. The Ottoman period is an obscure one and the centuries it spans are generally regarded as one of the darkest eras in Jewish history. President Ben Zvi traces it in minute detail. His central theme is the inseparable link between the Jewish people and the land of Israel, even at times when the majority of Jews were in hopeless exile, far from their homeland.

Ben Zvi presents one of those tantalizing "ifs" of history: if the expulsion from Spain in 1492 had occurred a quarter of a century later, the Ottoman Sultan Selim, a friend of the Jews, might have admitted the 300,000 refugees to the Holy Land. Surely, Mr. Ben Zvi believes, tens of thousands would have answered the call and settled in the hills of Judah and Galilee. The tremendous energy and talent expended in founding new Jewish communities in Constantinople, Izmir, Salonika and Adrianople

might have been devoted to the up-building of Jerusalem, Galilee and the Kinnereth shores. The return of the Jews to Israel might have come about a half millennia earlier and the land might have flourished during those centuries instead of stagnating.

A much earlier epoch of Israel's history is the subject of "Israel Among the Nations," by Professor Isaac Baer, of the Hebrew University, regarded as one of the most original contemporary historians of Jewry. The book is a compendium of six lectures delivered by Professor Baer. Its theme is Halacha, the Jewish oral law, and religion in the time of the Second Temple and the Mishnah period. Much of its value lies in the author's careful balancing of the mutual influences between the ancient Jewish and ancient Greek words and his rejection of the idea that the period between the last prophets and the Hasmonean Dynasty, which fought the Greeks, was one of lethargy and decline.

Professor Baer believes that Israel came within the orbit of Western or Greek culture long before the Hasmoneans, during the Babylonian exile or before. He finds some significant analogies between Jewish prayers of the pre-Hasmonean period and Greek hymns and prayers of the same era. But he is careful not to overestimate the influence of Greek philosophers and Greek ethics on Jewish thought and religion.

Jerusalem, the Holy City, occupies a unique place in world literature, both as a symbol and a fact. These twin aspects are treated in a huge literary undertaking, "The Book of Jerusalem," the first volume of which was published recently.

The book is written entirely by Israeli scientists and scholars who have lived most of their lives in Jerusalem and have devoted themselves to the study of its history, archaeology, geography, topography and geology. Volume I is concerned with these fields, although, as the editors admit, it is difficult to limit one's research to the physical aspects of a city

that has the heart and focus of religious national and cultural life through the ages. The second volume, now in preparation, will continue the tale of Jerusalem and its place in the life of the Jewish people, their literature and traditions, as well as Jerusalem's status in the eyes of the world.

The work was begun in 1945, but Israel's war for independence intervened, changing the face of Palestine. The Holy City was divided into two parts. The old walled city, with all of its archaeological and historic treasures—among them the Rockefeller Museum collection—is closed to Jews. Israelis are not even free to use the Hebrew University library, located on Mt. Scopus.

But despite these limitations and difficulties, the volume contains an immense wealth of information on Jerusalem, much of it never before published, and is richly illustrated with maps and photographs. The subject matter ranges from the flora and fauna of Jerusalem, its climate and pre-historic remains to a description of the city's water supply system in ancient times.

The late Professor Eliezer Sukenik, one of Israel's outstanding archaeologists, is credited with the acquisition and authentication of the seven ancient Dead Sea scrolls discovered in 1947 by Bedouin shepherds in a cave near the Dead Sea. All seven scrolls are now in the possession of the Hebrew University in Jerusalem. Professor Sukenik's last contribution to history is the volume titled, "Otzar Hamegillot Hagenuzet," which contains a letter-for-letter transcription of the Book of Isaiah II and the other writings found on three of the scrolls. The documents themselves are reproduced photographically, in their actual size, on 58 loose-leaf pages. There are also photographs of the jars in which the scrolls were found, fragments of their tattered linen wrappings and a photo of the entrance to Qumrulan cave, the scene of the momentous discovery.

The volume was published posthumously. It was edited by a special committee appointed by the Hebrew University, one of the members of which was General Yigal Yadin, Professor Suke-nik's son, former Chief of Staff of the Israel Army and himself an archaeologist of note.

The discovery of the Dead Sea scrolls gave tremendous impetus to the study of archaeology in Israel. Hundreds of laymen have entered the field and the search for ancient ruins, mounds and implements is going on everywhere.

These developments heightened the long-felt need in Israel for a scientifically-sound archaeological handbook written in a popular style which would appeal to and be understood by the layman. The need was filled admirably last year with publication of "The Antiquities of Israel," an archaeological manual written by M. Avi Yonah and S. Yeivin.

The new volume begins with a definition of the term, "archaeology," and its place in the sciences as well as its limitations. There is a description of the archaeological institutions and organizations in Israel and of the "Law of Antiquities" which governs ancient discoveries and which will be shortly superseded by a new law.

The bulk of the manual is devoted to the unmovable relics of Israel which have been preserved. These include ancient dwellings and settlements, temples and places of worship and fortifications. There is a special chapter on the synagogues of Israel.

All but the last book mentioned bear the imprint of Mossad Bialik, the publishing house of the Jewish Agency in Jerusalem which is widely known for its editions of Hebrew classics and for Hebrew translations of American, English and European classics.

SYMPHONY ORCHESTRA FOUNDED

A NEW symphony orchestra, numbering fifty instrumentalists, has been founded by the Musician's Union of the Workers' Council in Tel Aviv. The orchestra, which is to be known as "*Tizmoret Ha-kontzertim*" (The Concert Orchestra), is in the nature of a serious attempt to absorb the excellent musical forces that have so far been unable to find their place in existing orchestras.

BOOK REVIEW

Highlights of Jewish History, by Mordecai H. Lewittes, Hebrew Publishing Company, New York.

This is the third volume of a series of history text books designed for children of Hebrew and religious schools. While the first two, entitled "Heroes of Jewish History," cover the period from Abraham to Jeremiah and are centered around personalities, the third volume lays emphasis upon important historical events arranged in chronological order. The author feels that pupils of intermediate grades are not attracted by heroic deeds only; they have passed the stage of hero-worship and are more concerned with outstanding events which have occurred in a given period.

Lucidly written, and on a student's level, the book is divided into six units and covers the period from Daniel to the Rambam. The author tells the story in the language of the pupils, relying primarily on original sources, such as the Bible, Talmud, Midrashim, Josephus. He describes the causes which led to the historic events; as well as the leading personalities, showing how they assumed the leadership and the role they played during a given period. Above all, he

makes this pageant of history a living thing. He included a number of legends, but, at the same time made sure to label them as such so as not to confuse the pupil and make him aware of the difference between an historical fact and a fiction. Rabbi Lewittes very ably ties in the various national holidays, such as Hanukkah and Purim with the respective periods, enabling the pupil to see the festivals in its historical perspective. This volume, like the former two includes exercises, questions, games and other projects which make the study of history both profitable and interesting. The exercises, too, provide the teacher with enough material to make the lesson an interesting one.

We are eagerly awaiting the appearance of the fourth volume, which will bring Jewish history to the present time. The books by Rabbi Lewittes are so valuable because they deviate from the standard approach adopted by many authors. Instead of merely a routine narration of historical facts, the author makes the material meaningful to a young person anxious to claim his heritage as a Jew and as an American—LEO SHPALL.

THE ISRAELI THEATRE SEASON

THE new theater season in Israel is now in full swing, with several new productions either being presented or in the planning stage by the country's major theater companies.

The Habimah season opened with two new productions, "I Like Mike," a work by the Israel playwright, Aharon Meged, and Dostoyevsky's "Brothers Karamazov," in a new Hebrew version.

"I Like Mike" is a satirical play in four acts pinpointing certain facets of life in modern day Israel, such as emigration, the attitude toward army service, and so on. It revolves around the family of a junior civil service clerk, who has been settled in the country for twenty-seven years.

The premier of the "Brothers Karamazov" was presented in the Zemah Amphitheater, located in the rural area of the Emek Hayarden before an audience of

3,000. It was the first time Habimah has given a premier performance on the shores of the Kinneret.

The next play to be produced is "Traumspiel" (Dream Play) by August Strindberg. Mr. Sandro Malmquist, the eminent Swedish director, has been invited to Israel to aid in the presentation of the play.

Mr. Malmquist has already produced two plays in Israel, Ibsen's "Peer Gynt" and Shakespeare's "Macbeth." Miss Leah Goldberg made the Hebrew adaptation.

Eugene O'Neill's "Anna Christie" will also be produced in a translation by Raphael Ekiasz. A Hebrew adaptation of the famous "The Diary of Anne Frank" is also scheduled for production during the current season.

The Habimah was originally founded

(Continued on page 17)

LOUIS LIPSKY IS 80

WHEN Louis Lipsky recently visited Israel, there seemed to be as much written about him in the *Jerusalem Post* as about the war with the Egyptians.

Mr. Lipsky didn't know that a war was about to break out when he left the United States. When he arrived in Rome he was told about the war and advised not to continue the journey.

Lipsky replied: "If there is trouble in Israel, I want to be there." He went on.

The Israeli troops had just taken off for Sinai. The people of Israel themselves were wondering about the outcome. Many of their sons, who had taken such sudden leave, would return. What would happen in this Sinai venture? Israel was full of perplexities and, at that moment, Louis Lipsky showed up.

The morale of the people was lifted. Ben Gurion invited Lipsky to a seat beside him as he arose to tell the Knesset and the world at large, why Israel had taken the step she did.

Zionism in America is almost synonymous with Lipsky. A little more than fifty years ago, Louis Lipsky boarded a train in his home town of Rochester, N. Y., and came to New York City. It was right after the days of Herzl. It was the period when the Jews had begun to sing "Hatikvah"—but came to America. Naphtali Herz Imber, author of "Hatikvah," was himself alive, walking around with a bottle of whiskey in his pocket, as Lipsky himself mentions in his just published "Gallery of Zionist Profiles." The first American Zionist Federation was organized. It had its offices around the pushcarts of Henry Street but the pushcarts were taking in more money. The Federation had difficulty in paying its rent.

Lipsky became the editor of the *Maccabean*, the first organ of Zionism in America. Reform Judaism was against Zionism. But a young Reform rabbi named Magnes began coming around to the East Side, took a liking to Jewish things, began eating kosher food, and became a Zionist. Another young rabbi, Stephen S. Wise, took to the movement.

By DAVID SCHWARTZ

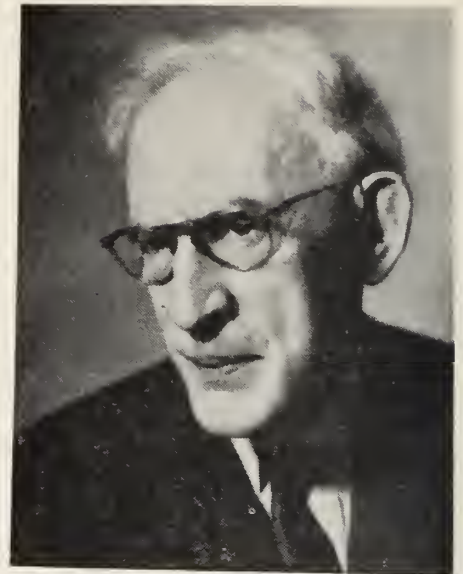
With both of these rabbis Lipsky was to have many associations.

Then the first World War broke out, and a young Jew, expelled by Turkey from the Middle East, came to America and began hanging around Lipsky's office. His name was David Ben Gurion. Then Weizmann and Schmaryahu Levin came to America, and Brandeis joined the Zionist ranks.

Zionism was growing. It moved its headquarters from the East Side to Fifth Avenue. But the best proof that it was growing was the Zionist convention and its fights. At one convention, Stephen Wise told the story of a general who was unpopular with his soldiers. Once during a battle, he turned to his soldiers sniping at him and said, "You know there is the enemy, too." Wise was, of course, implying that the Zionists could do better than shoot at each other—there was the enemy to shoot at.

Eloquent without dramatics, deriving his force rather from a kind of ruthless determination to get down to the basic facts and from a mastery of the English language, the voice of Lipsky became the overpowering voice in American Zionism.

Lipsky was the center of many Zionist



Louis Lipsky

storms. He was in the vanguard of the fight with Weizmann against Brandeis which for a time, virtually split the Zionist movement. At that time, Hadassah, taking the side of Brandeis, virtually read Lipsky out of the movement—or vice-versa you may say, since Lipsky wanted to read Hadassah out of Zionism. Yet recently it was announced that Hadassah presented its annual award of \$1,000 to Lipsky. Lipsky turned the money over to the U.J.A. Last year, the American Jewish Congress gave him its annual award.

New York School Students Win Hebrew Culture Council Prizes

ONE hundred and forty-six senior and junior high school students of New York were winners of a contest sponsored jointly by the Hebrew Culture Council of the Jewish Education Committee of New York, and the New York City Board of Education, on the subject, "The Contributions of Hebrew Culture to American Democracy." Conducted on a voluntary basis, the contest was open to all junior and senior high school students, and consisted of a written examination dealing with the theme of the contest. More than 2,000 students from 111 schools competed.

Hon. Charles H. Silver, President of

the Board of Education, the main speaker, stated, "The Board of Education is proud to have pioneered the teaching of Hebrew in the public schools. Through introducing Hebrew into its classroom twenty-six years ago, this city has put itself in the forefront of far-sighted communities, followed by at least fifteen other cities which have recently begun Hebrew instruction in their secondary schools. Boston, Albany, Buffalo, Chicago, Los Angeles, and many others, now use the same textbooks, the same curriculum, and the same teaching materials we developed in New York."

THE ISRAELI THEATRE

(Continued from page 15)

in 1917 in Moscow. Its first production in Israel was in 1928 when Ansky's "Dybbuk" and "Levick's "The Golem," were presented. More than 450,000 persons attended Habimah's 270 performances during the 1955-56 seasons, given in its Tel Aviv home and many places throughout the nation. Special presentations were also given to members of the armed forces and for new immigrants in the Ma'abarot.

Another major theatrical company, the "Ohel" Workers Theater opened its new season with new productions and several old favorites.

The opening night audience saw Sylvia Regan's "Morning Star" in a Hebrew version by Jacob Orland. Felicity Douglas' "It Is Never Too Late" has also been produced. Among the other plays were "Hapundak" (The Inn) by P. Hochwald, "5:5" by Ahron Meged, "Shulamit" by A. Goldfaden, "Autum Garden" by Lillian Hellman, "Three Sisters" by Anton Chekov, "The Silver Cord," by Sidney Howard, "The Wooden Dish," by Edmund Morris and Shakespeare's "Much Ado About Nothing."

Ohel's performances last season totaled 530.

The Ohel has taken upon itself the important task of being the theater of the "Return to Zion," carrying out a vital function in uniting various communities and immigrants into a uniform nation. With this object in view, the Ohel has been working with Telem, a theatrical organization designed to bring the theater to the Ma'abarot and the Armed Forces.

For the young citizens, Ohel founded a theater for students and youth under the name Bamateinu. In the opinion of educators, it is an important factor in the teaching of cultural and artistic values. During the past year, this group produced three plays, "Snow White and the Seven Dwarfs," in a Hebrew translation by M. Giora, "The Prince and the Beggar," by Mark Twain, Hebrew adaptation by E. Yahav and "New Hasamba," by Yigdal Mossinson.

A number of talented actors from among the immigrants joined the theatrical staff of Ohel.

SPORTS

By HAROLD U. RIBALOW

FENCING is a sport in which Jews have played an extremely minor role, and while there is no logic to my own reasoning, I always think of Hungarians when I think of dueling, perhaps because of the many works of fiction I used to read about Hungarian noblemen and their skill with the rapier. More recently, I did meet a Jewish fencing champion—Daniel Bukantz, who performed at the Maccabiah in Israel and, most recently, at the Olympic Games in Australia. Yet I think I am writing accurately when I state that fencing has seldom been deeply involved with Jewish personalities.

Yeshiva University now boasts of quite a fencing team. Last year, Yeshiva lost only to Columbia University, winning their ten other matches. This season, the Jewish school has scheduled 13 matches and has high hopes for the squad. Arthur Tauber, former national intercollegiate fencing champ and now an assistant professor at Yeshiva, is the coach. In eight years, Tauber and his teams have piled up a record of 39 victories and ten losses. Paul Peyser is the star of the squad.

Well, now it is perfectly clear. Dick Savitt is *not* an American Davis Cupper. And Jack Gallagher, writing in a recent issue of *Sport* magazine, adds to the facts, offering reasons why Dick turned down persistent pleadings to play the game for the U. S. team. All the information appeared in the public prints before, but it is nice to have it in a package.

"Despite all his talent," Gallagher says, "Savitt has yet to appear in a Davis Cup challenge round," and blames this on Frank Shields, who was the captain of the 1951 team and refused to permit Savitt to play. "Shields' decision," Gallagher adds,

"has been called the worst in tennis history. In explaining it, Shields said that Savitt had played badly in practice and had lost to Ted Schroeder 18 times out of 19. (The 19th time is supposed to have been the one that counted, when Shields told the boys, 'This is it.' Savitt won that one.)"

Savitt had something to say about this story, too. "I don't know how they ever figured that 18 out of 19 business. There wasn't anything formal about the matches. We just got out there and practiced. As far as I know, nobody kept track of how we stood. Besides, what good would it have done? The team apparently was picked before we left the States."

There's a lot more in the story, much of which has already been described here. It is interesting, though, that the problem continues to crop up. In the future, perhaps, the snobbishness of tennis may disappear completely. The cry of anti-Jewish bias, which was heard when Savitt was overlooked, should not be heard in the future.

Mikhail Botvinnik, world chess champion, is a Russian Jew, and David Bronstein, another Russian-Jewish master, is Botvinnik's closest challenger, together with Vassily Smyslov, a Soviet non-Jewish master of the chessboard. In March, Botvinnik will face Smyslov for the title and then Bronstein's turn should come again. Both, as well as Harry Golombek, British chess star, participated in the Moscow Alekhine Memorial Chess Tournament. The irony here is that the great player Alekhine was a noted anti-Semite. And the finest players in this tournament are Jews!

About the most comfortable way to Elat is by airplane. Arkia Airlines maintain a regularly scheduled flight service from Lod Airport. There is an old road, which in the past served ancient caravans, winding a picturesque passage through many of the Negev rocky mountains. This older way, following the Jordanian frontier, branches off the new Sdom road near Kurnub and affords the traveler an opportunity to view many of Kurnub's ruins as well as the indescribably beautiful rock formations called the "Ascent of the Scorpions," or, in Hebrew, Maale Akrahim.

The so-called New Road, sometimes known as the "Kaolin Road," was built by the Israel Defense Forces' Corps of Engineers through the wild barren mountainous territory of the Negev. With the completion of this new road, Elat became accessible from Beersheba, Tel Yerah, Sde Boker and Wadi Ramon. There is, too, a bi-weekly bus service. Telephone communications have been in operation since July, 1950.

A major problem at the outset was Elat's fresh water facilities, true of any desert-bound area. The available water in the Elat vicinity contains various chemicals, particularly magnesium. A chemical water purification plant was put into operation by the Mekorot Water Corporation in 1955. A pumping station to increase the flow of water from Ein Rathan (40 kilometers away) has increased the supply of available fresh water by 30 percent.

To take advantage of the natural wealth centering around Elat, copper mines have, or are being set up at nearby Timna. Experimental basins for salt extraction have been laid out. Factories have been established for the use of resins in making chinaware, for converting mica into building insulation material, for conversion of fish refuse into bone meal for chicken feed, and for cutting granite blocks.

For the all-important maritime trade, a seventy-meter-long and seven-meter-wide jetty was opened in 1955 for vessels up to 2,000 tons. Accommodations for ships up to 10,000 tonnage are now planned.

THE FILM COMMUNITY By Herbert G. Luft

GROUCHO MARX, currently before the cameras at Warner Bros. Studios, portrays Dutchman Peter M'nuit, history's sharpest real estate man, who purchased Manhattan Island from the American Indians for \$24 in 1626. The scene is a part of the motion picture "The Story of Mankind," which is being produced and directed by Irwin Allen, Groucho's close friend ever since the two worked together on the screen comedy "Double Dynamite."

I met Irwin Allen 13 years ago, when the young man was conducting a daily radio program on Hollywood personalities. Allen has since been a syndicated newspaper columnist, the first to create a panel show on television, and has made films.

"The Story of Mankind," based on Hendrik Van Loon's best-seller, is the consummation of Irwin Allen's trilogy of motion pictures which encompasses the complete development of animal life on earth. Allen says that he shaped great moments in history for his cinema adaptation so that people of all ages and from all walks of life will not only enjoy the movie but also understand its deeper significance.

With poetic license, Allen devised a trial in outer space—a court of law that has been called because the human race is about to explode a super-bomb. The question presented to the High Tribunal by the Spirit of Man and the Devil is whether or not mankind should be allowed to destroy itself. The parties, in the presentation of their cases, go back into history to review the events that have altered and illuminated our times. Subsequently, the great figures of the past march across the screen, uncovering intimate vignettes of their eras in a pageant which is "The Story of Mankind."

The subject matter attracted Hedy Lamarr, who returned to Hollywood after an absence of five years to portray Joan of Arc in Allen's cavalcade

of human civilization. Playing the part of the Devil is Vincent Price, thereby adding another villain to the one he portrayed most recently in "The Ten Commandments."

But the surprise casting of the year was the selection of the Marx Brothers to star as historic figures. Next to Groucho as New Amsterdam founder Peter Minuit, there is Chico portraying a Spanish monk to whom Columbus explains his theories of the earth being round; and Harpo Marx essaying the role of Sir Isaac Newton, the English scientist who defined the laws of gravity. The picture marks the first time that the Marx Brothers have been together in a motion picture and not acted as a team.

Producer Jerry Wald has moved his cinema activities to the 20th Century-Fox studios, preparing no less than eight story properties for his own unit. Wald tells me that he has purchased the screen rights to Romain Rolland's "Jean Christophe," with Christopher Isherwood (of "I am a Camera" fame) adapting the great novel. From another Nobel prize winner, William Faulkner comes "The Sound and the Fury," with a screenplay currently being written by Irving Ravitch and Harriet Frank, Jr. Julius Epstein is busy for Jerry Wald Productions, transposing Frederick Wakefield's novel "Kiss Them For Me" into a motion picture.

Perlberg-Seaton have signed Elmer Bernstein to originate a dramatic score for their western, "The Tin Star," starring Henry Fonda. Bernstein was nominated for an Academy Award for his score of "The Man With The Golden Arm" last year. He recently completed "Fear Strikes Out," and prior to that was commissioned for the job of composing and conducting the score for "The Ten Commandments."



NEWS OF THE CENTER

Rabbi Levinthal to Discuss Important Theme at Late Services

This Friday, January 25, at our Late Friday Night Lecture Services which begin at 8:30 P.M., Rabbi Levinthal will preach on the subject "Science Creating Life—Can We Now Dispense With God?" Many of our readers have no doubt read the news item that a certain scientist reported at a recent annual conference of American scientists that they have succeeded in producing a source of life. As a result of this announcement, more people began to feel that they can dispense with the supernatural mystery of life. Dr. Levinthal will discuss this important subject and we feel that it should be of great interest to many of our members.

Cantor Sauler will lead the congregational singing.

The Oneg Shabbat following the late services will be sponsored by the Sisterhood.

Advance Notice

Next week, Friday, February 1st at the Late Friday Night Lecture Services, Rabbi Kreitman will continue on the third of his series on "Are Our Jewish Customs and Laws Ancient or Antiquated?" His subject will be "The Challenge for the Sabbath."

Camp Scholarship

The Sisterhood of the Brooklyn Jewish Center is offering a partial scholarship for Camp Ramah to a student in our Hebrew School who has made excellent progress in his studies.

Candidates for this scholarship may apply to Mrs. E. N. Rabinowitz, Registrar of the Hebrew School.

Camp Ramah is a Hebrew-speaking camp sponsored by the Jewish Theological Seminary of America.

Hebrew Speaking Group For Youth

This coming Sunday evening, January 27, at 8:00 o'clock, the Hug Ivri Lanoar will have a meeting. This group, sponsored by the Department of Youth Activities, is intended for those teen-agers who have a fair command of the Hebrew language and would enjoy the opportunity to listen to and converse in it.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations from the following

for the purchase of Prayer Books.

Mr. and Mrs. Mac Gustin in memory of Mrs. Gustin's mother, Rose Gold.

Mr. and Mrs. Herbert Weber in memory of Irvin Rubin's father, David.

Mr. Harold Lopatin in honor of his son Robert's Bar Mitzvah.

Mr. Irvin I. Rubin in memory of his beloved father David.

Thanks are also extended to Mr. Samuel Weiss for his donation of books to our library.

THE GOLDEN AGE GROUP

THE Golden Age Group has enjoyed a month of weekly meetings, filled with sociability and good fellowship. Entertainment was provided by our own members. We are proud to say that we have many talented people who can entertain their fellow members, and it is good to know that they find this self-expression so gratifying.

The fine reputation of our Golden Age

Club is spreading and has attracted new members from similar organizations to our club. They all tell us how glad they are to be in the company of a group with such high ideals.

All senior citizens of this community are invited to enjoy our meetings and the refreshments that follow.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Advisor.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center: GELFAND, MISS RITA: Res.: 401 E.

94th St., Proposed by Fred Schlossman, Nathan Mark.

HIRSCHFELD, JOSEPH: Married; Res.: 300 Sullivan Place; Bus.: Routeman, New York Times.

KALHOFER, EUGENE, E.: Married; Res.: 451 Kingston Ave.; Bus.: Insurance, 15 East 40th St.; Proposed by Robert Kaplan.

LEVENTHAL, AL: Married; Res.: 1311 Lincoln Place; Bus.: Salesman, 530—7th Ave.

POPOLOW, MACK: Married; Res.: 349

Crown St.; Bus.: Theater Ticket Broker, 227 W. 45th St.; Proposed by Joseph H. Popolow.

SCHNEIDER, MISS ELLEN: Res.: 9013 Kings Highway; Proposed by Nathan Mark, M. Spielfogel.

Reinstatements:

EISENBERG, LEO: Married; Res.: 921 Washington Ave.; Bus.: Stock Broker, 82 Beaver St.; Proposed by Melvin Oringer.

PINDEK, ABRAHAM: Single; Res.: 418 St. Johns Place; Bus.: Lawyer, 435 Fulton St.

JAMES J. JACKMAN,
Chairman, Membership Committee.

THE HEBREW SCHOOL

THE Board of Trustees and the Hebrew Education Committee have requested the Jewish Education Committee to cooperate with us in an evaluation of the work of our Hebrew School. The first meeting of the Survey Committee will take place on Tuesday, January 22, 1957. Members of the committee are: Mr. Harry Blickstein, Mr. David Gold, Dr. Benjamin Kreitman, Mr. Julius Kushner, Dr. Israel H. Levinthal, Rabbi Mordecai H. Le Wittes, Mr. Samuel Rottenberg, Mrs. Sadie Soloway and Dr. Moses Spatt. The following Jewish Education Committee consultants will work with us on the survey; Messrs. Samuel Dinsky, Matthew Mosenkis and Louis Ruffman.

One of the goals of the survey is to help our school to be one of the first to qualify for accreditation in keeping with the regulations which the United Synagogue will soon announce for the coming year. Also, since our school has achieved a reputation as one of the outstanding institutions in the country, we will serve as a model in establishing standards for United Synagogue congregational schools.

It is hoped, by means of this survey, to assure continued progress and to make possible even greater achievements in the future.

A series of demonstration lessons in the teaching of *Siddur* was presented by members of our Hebrew School faculty. Mrs. Evelyn Zusman taught the "Order of Service"; Mrs. Betty Rothberg demonstrated the method for helping the students improve in their mechanical reading. Mr. Aaron Krumbein and Mr. David Slominsky taught lessons on the significance of several of the prayers in the *Siddur*. Observers included the consultants of the Jewish Education Committee, members of our Hebrew School Committee and teachers of our faculty.

Mr. Emanuel Segal recently joined our staff as teacher of the fifth grade class. Mr. Segal studied in the Seminary College of Jewish Studies and also teaches in the high schools of the City of New York.

Tu B'Shevat, or Jewish Arbor Day, was celebrated on Thursday, January 17.

Fruits symbolic of the products of Israel were distributed to the children of our school by a committee of PTA mothers.

The PTA recently presented our school with a screen for showing slides in the classrooms.

On January 23, the PTA held its annual "Meet the Faculty" gathering. The guest speaker was Rabbi Max Zucker of Temple Emanuel, Passaic, N. J. Cantor William Sauler offered several selections in celebration of "Jewish Music

Month." Mrs. Sadie Soloway, president of the P.T.A. presided.

Several of our teachers have been invited to help in pedagogic conferences. Mr. Krumbein participated in a panel on "The Community and the School" at the annual seminar of the American Association of Teachers of Hebrew in the public high schools and colleges. Mr. Hyman Campeas will be one of the panelists arranged by the Jewish Education Committee for February 10. He will discuss the "Place of Projects," in the Hebrew School curriculum.

THE YOUNG MARRIED GROUP

THE Young Married Group is continuing to make forward strides. The last several meetings were increasingly well attended and enjoyed by all present. The meeting of January 9th was especially popular, featuring a dance lesson by a professional instructor. All YMgers joined in on the Cha-Cha, Merengue, Mambo, etc., and an evening of fun and comradeship was the highlight of the first meeting of the year. We hope to have many more such social evenings and want to extend an invitation to the young married members of the Center to join our ranks and become active in the planning of our meetings and functions.

The next regular meeting is scheduled for Wednesday evening, February 13 at 9:00 P.M. The committee is planning a delightful program. Do come and enjoy it with us.

HERBERT LEVINE, *President*.

JUNIOR LEAGUE

THE paid-up membership of the Junior League is greater this year than ever before. This testifies to the fine programs the group has prepared and carried through. This week, for instance, there will be a socio-drama on the subject of rock-n-roll and Elvis Presley. (It should be noted that the Junior League subscribes to neither.)

At its first meeting in February, Mr. Hyman Brickman, leader of the group, will deliver a talk on the world Jewish migration picture, touching upon Hun-

gary, Egypt, North Africa and Communist China. He will describe the work of the United Hias Service, the only international migration agency of the Jewish people and the only Jewish organization recognized officially by the United States Government in dealing with the processing and resettlement of the Hungarian escapees.

On February 14 (Valentine's Day) there will be a Sweetheart Social. The following week there will be a session on Juvenile Delinquency, presided over by a noted specialist in this field. The concluding meeting of the month will be devoted to a Talent Night.

Bequest to Center

We acknowledge with gratitude the bequest made to the Center by the late Louis Rivkin. Mr. Rivkin, of Blessed Memory, was a member of the Center for many years, and served on the Ritual and Pulpit Committees. To perpetuate his memory at the Center, the Board of Trustees has authorized the placing of a plaque in his name on the Memorial tablet in the Synagogue.

In Memoriam

We regretfully announce the passing of of 284 Eastern Parkway, a member of our Governing Board, on January 17, 1957.

The Brooklyn Jewish Center extends its heartfelt condolences to the bereaved family.

THE YOUNGER MEMBERSHIP

THE programs of January 9th and 16th were the highlights of this last month's activities. On the 9th, a noted psychiatrist discussed the problem of "The Double Standard of Morality." The men, with smug notions, and the women, conversely indignant, sent questions flying.

The overflow crowd that showed up on the 16th were treated to a discussion by Dr. Melvin R. White on "Are Jokes Funny?" Needless to say, they were.

On January 11th, the YFL took over full supervision of the services and *Oneg Shabbat*. The story of our participation, the young folk's role, in the Conservative movement, was documentarily presented. Singing, refreshments, and socializing followed.

There has been a marked increase in attendance. Frankly, you just have to get a person down here and he or she, knowing what the other centers are like, will jump to join. Since our aim is to keep our group as nice as it is, however, your friends can only come in to see a meeting if they receive a written invitation. Give me their names and addresses and I'll see they are invited.

Elections were held to fill vacancies on the executive board of YFL at the last meeting of the board. The new treasurer is Diana Libman. The new members of the board are Carl Drobenaire, Norman Mattisinko, Lydia Levy and Muriel Burickson.

Calendar of Events

Friday, January 25, February 8, 22—*Oneg Shabbat*. Late Friday Night services to be conducted jointly by the Young Folks League and the Junior League. Beautiful services, singing, refreshments. Your friends may come to enjoy the evening with you.

Saturday, January 26, February 9, 23—Attend Sabbath services and meet the members of our group and of the congregation by being present in YFL row.

Sunday, January 27, February 10, 24—Bowling at 2:30 at the Kings Recreation Center, Clarkson and New York Avenues. For keggers, amateurs and kibitzers—always an alley.

Wednesday, January 30 — Regular meeting. Third in the series of religious speakers.

Wednesday, February 6—Regular meeting. Night of "The Big Surprise."

Wednesday, February 13 — Regular meeting. Discussion, review, and debate on a hotly-discussed publication. All will participate.

Wednesday, February 20 — Regular meeting. The YFL choral group takes a repeat bow with a full repertoire of stirring songs, under the baton of Sholom Secunda.

Wednesday, February 27 — Regular meeting. Debate on a vitally-urgent topic against Forest Hills Senior Council.

Sabbath Services, January 25

Friday evening services 5:00 P.M.

Kindling of candles at 4:47 P.M.

Sabbath services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portions of the Torah—"Mishpatim" Exodus 21.1-24.18.

Haphtorah Reading: Prophets: Jeremiah 34.8-24; 33.25-26.

The class in Talmud, led by Rabbi Jacob S. Doner will be held at 3:30 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 4:30 P.M.

Minha services at 5:00 P.M.

Daily Services

Morning services: 7:00 and 8:00 A.M. Monday through Friday; Sunday 7:50 and 8:50 A.M.

Minha services: Week of January 26—5:00 P.M. Followed by Maariv.

Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M.

Before the class there is a service in the Synagogue at 8:50 A.M. The Breakfast which follows the Service is sponsored this week by Mr. and Mrs. Morton Klinghoffer in honor of their daughter Beryl's Bat Mitzvah.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

YOUTH ACTIVITIES

IN PREPARATION for the exciting events that lie ahead—Purim, Passover, the spring festival, etc.—the Youth Council has decided to meet hereafter as two separate bodies. The delegates of the Intermediate clubs, our younger element, will meet on Wednesdays under the guidance of Mr. Martin Askowitz. Those representing our teen-age groups will constitute a U. S. Y. Council and will meet on Thursdays under the guidance of Mr. Hyman Brickman.

All our youth clubs are now well seasoned; a far cry from our stormy beginnings in September when practically every youngster wished to be transferred. Many lasting friendships have been made or are in the making. A profound respect for group unity and Jewish living has been created. It is evident even at this early stage that our objectives in group work are being attained.

The outstanding event of the coming month, even while the clubs are preparing for their Purim Carnival, will be a U.S.Y. symposium at the Late Friday Night Services. Reports will be given by the delegates to the recent National U.S.Y. Convention held in Washington.

It is a pleasure to report that five members of the Youth Activities Committee attended the Annual Convention of the Metropolitan Council of the United Synagogue on January 13 at Temple B'nai Sholom, Rockville Centre, Long Island. This was an all-day program, having special significance to those working with Jewish youth.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Isidor Silberberg of 225 Central Park West, N. Y., and Mrs. Anna Sahn of 576 Eastern Parkway on the birth of a son, Adam Jeffrey, to their grandchildren Mr. and Mrs. Arthur Sahn (nee Dorothy Greenblatt) on January 4.

Mr. and Mrs. Murray Goldsmith of 902 Ocean Parkway and Mr. and Mrs. Samuel Blank of 295 Ocean Parkway, on the birth of a son, William Scott, to their children, Mr. and Mrs. Sanford D. Blank on December 23.

Mr. and Mrs. Milton Manheim of 3165 Nostrand Avenue on the birth of a son, Gary Michael, to their children Mr. and Mrs. Robert Manheim on January 14.

PAGING SISTERHOOD!

MRS. MORTON KLINGHOFFER, Editor, January Issue

It was truly a source of encouragement and inspiration to welcome so many of our Sisterhood members at our "Acquaintance Party" last month. They had come to add their personalities, interest and participation, to our Sisterhood and our Synagogue. Our organization is the only one which touches directly upon the life of each Jewish woman and each Jewish family through the religious schools, the services on Friday evenings and Saturday mornings, the social and cultural activities, through programs of beauty and meaning. These activities influence our everyday living. The more one participates in them, the greater the gain in enjoyment and richer living for ourselves and our family.

Let us continue to become better acquainted through Sisterhood.

MOLLY MARKOWE, President.

Acquaintance Party, December 19

When a regular Sisterhood meeting becomes an "acquaintance" party and when an audience of about two hundred women attend for the purpose of "getting to know each other" better, it indicates the continued progress of our Sisterhood. Our December 19th meeting was, in effect, a party whose central motif was "Getting To Know You." All the festivities of the afternoon brought an enthusiastic response from the stirring anthems led by Cantor Sauler, the inspiring prayer read by Bea Sterman, the cordial greetings extended by Clara Meltzer, chairman of the day, to the attractively-adorned tables replete with a delicious dessert luncheon arranged under the aegis of our very adept hostess chairman, Betty Marks, and her competent collation committee.

Our President, Molly Markowe, paid deserved tribute to all our workers for unstinting efforts in every area of Sisterhood activity. She also gave a most interesting account of the highlights of the 1956 Biennial Convention of the National Women's League of the United Syna-

gogue of the Jewish Theological Seminary which, together with delegate Sarah Kushner, she enjoyed at a five-day conference held at the Hotel Concord. The convention theme, *Nismach B'Mitzvot*, "Let us rejoice in thy mitzvot," served to inspire the 1,500 women present to greater goals of achievement.

Clara Meltzer, one of our very industrious Vice-Presidents and chairman of this program, characterized the occasion by saying, "Just as Anna in 'The King and I' tried to become better acquainted with her new friends, so we in Sisterhood are most anxious to get to know you better."

A meaningful address by our rabbi, Dr. Benjamin Kreitman, reminded us that the synagogue is the foundation of modern Jewish life and that, besides being a house of worship and study, it is also a house of sociability.

Marking Jewish Book Month, Edythe Sauler, our personable and talented vice-president and program chairman, introduced a most appropriate presentation called "Glimpses Into Jewish Literature," in which she acted as narrator, and the Mesdames Hilda Chinitz, Sarah Epstein and Sarah Kushner were an admirable supporting cast. An interval of happy community singing directed by the other half of the capable Sauler partnership, our accomplished Cantor, terminated a memorable afternoon.

Cheer Fund

Sisterhood's large philanthropic program is enhanced by your generosity. Mrs. Fannie Buchman reports the following contributions:

In honor of Beryl Klinghoffer's Bat Mitzvah—Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. M. Robert Epstein, Mr. and Mrs. Herman Soloway, Mr. and Mrs. William Rothstein, Mrs. Rose Bromberg.

For the rapid and complete recovery of Harry Blickstein—Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Harry Blickstein.

For the rapid and complete recovery

of Frank Schaeffer—Mr. and Mrs. Ira Gluckstein, Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. William Rothstein, Mrs. Rose Katz, Mrs. Jos. Aaron, Mr. and Mrs. A. H. Zirn, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Benj. Levitt, Mrs. Louis Weinstock, Mrs. Morris Miller, Mr. and Mrs. Benj. Markowe.

For the rapid and complete recovery of Ira Gluckstein—Mr. and Mrs. Morton Klinghoffer, Mr. and Mrs. Ira Gluckstein, Mr. and Mrs. Frank Schaeffer.

In gratitude for safe recovery of their father, Isaac Schrier—Dr. and Mrs. Bernard Mattikow.

For a rapid and complete recovery of Mrs. Reuben Finkelstein—Dr. and Mrs. Moses Spatt.

In honor of new grandchild—Mrs. Claire Mitrani, Mr. and Mrs. Barney Rogovin, Mr. and Mrs. Emanuel Goldsmith, Dr. and Mrs. David Levin.

In memory of Mrs. Aaron Gottlieb—Mr. and Mrs. B. Weissberg, Mr. and Mrs. Julius Kushner.

In memory of father of Irvin I. Rubin—Mr. and Mrs. Isador Lowenfeld, Mr. and Mrs. Lawrence Meyer.

For continued safety of son Lloyd Martin (entering the Armed Forces)—Mr. and Mrs. Chas. Marks.

Note of Cheer During Convalescence

"They say that money talks. Well, it will have to talk for me at this time even if its voice is too feeble to suit my feelings of appreciation. I regret that I do not have sufficient "Chex Appeal" just now, but please accept it as a symbol of my heartfelt thanks to all of you." Harry Blickstein.

Calendar of Events

Monday, Feb. 4—Sisterhood Executive Board Meeting, 12:30 P.M.

Monday, Feb. 11—Chai Club Luncheon—Ocean Parkway J. C.

Monday, Feb. 18—UJA Opening Rally, Hotel Sheraton-Astor, 10:30 A.M.

Monday, Feb. 18—Sisterhood General Meeting. Interesting program being planned.

Monday, March 4—Sisterhood Executive Board Meeting, 12:30 P.M.

Monday, March 4—Theater Party. "Bells Are Ringing." Few tickets left.

Wednesday, March 20—Torah Fund Luncheon, 12:30 P.M. Fine program.

A PRINCE COMES TO VISIT *(Continued from page 3)*

and the concomitant policy of hostility to Israel should continue, what would be easier for Mr. Dulles than to announce that the Eisenhower Doctrine is not applicable in such a crisis because Egypt is a sovereign state and not "Communist-dominated." Certainly, at the moment there is little reason for doubt that such would be our national policy. We have seen too many instances of partiality towards Egypt to be hopeful of a contrary attitude. Immediately after Kibya, American aid to Israel was suspended. Under the patently false premise of preventing an arms race, military supplies were denied to Israel by the State Department at the very time when the Soviet Union was furnishing almost half a billion dollars in arms to Nasser. We have uttered not one word of protest against the expropriation and exile of Egyptian Jews, although we have been — and rightly so — most vociferous against Russian outrages upon the Hungarian people. This record makes one skeptical that Israel can take any degree of comfort or security from the newly announced American policy.

History records numerous examples of repetition. We are reminded of President Roosevelt's meeting with Ibn Saud, after which Roosevelt stated that he had learned more concerning the Palestine

problem during his short conference with the Arab potentate than he had in all the bygone years. The heir to Ibn Saud's throne will shortly pay a royal visit to the United States. This fortunate recipient of American oil revenues will have the ear of the President and his Secretary of State. What his lips will utter and their ears will hear may well be imagined. Indeed, it can be prophesied. Without

attempting an *in haec verba* report, it can safely be said that the conversations bode ill for Israel. It will be almost a miracle if there will not emanate from the Presidential precincts some declaration equivalent to Roosevelt's ill-conceived estimate of his meeting with Ibn Saud and, worse still, some American action of like character.

This is a time for prayer, and almost for fasting.

WILLIAM I. SIGEL.

AHAD HA'AM *(Continued from page 8)*

Ahad Ha'am was an "undoctored" philosopher, a non-professional writer and a non-professional political thinker and guide; and yet he was an accomplished writer of the rarest talent, a clear thinking philosopher, psychologist and economist, a candid critic and analyst. There is great discipline and architectural beauty in his essays as there is inner spiritual discipline and moral strength in his personality.

Not all of his teachings have withstood the test of time, but the great impact of his literary genius, noble personality and tremendous ethical force will continue to be felt in Hebrew literature and in Israeli and Jewish national life

for generations to come.

He continually said, "I never considered myself a real writer but only a guest in the Temple of literature, a guest who visits occasionally for a special purpose and leaves immediately after he has done his duty."

This calls to mind again the reason he gave for choosing the nom de plume *Ahad Ha'am* when he signed his first essay, "Lo Zeh Haderekh": "By this I meant to say that I am no writer and do not intend to come into the family of writers in the future. Only perchance do I express my opinion in this matter as 'one of the people' whose spirit is preoccupied with the problems of the nation."

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Brooklyn Jewish Center

Review

February, 1957

TOSCANINI—FOE OF INTOLERANCE

By ALFRED WERNER

THE SPECIAL POSITION OF THE JEW

By DR. BENJAMIN KREITMAN

LINCOLN'S JEWISH ASSOCIATIONS

By LEON SPITZ

AN ENCYCLOPEDIA OF TALMUDIC LAW

By ARYEH NEWMAN

THE NEW SPAIN

By TINA LEVITAN

A SYMBOL OF THE NEWLY-CREATED STATE OF ISRAEL CAME TO THE WHITE HOUSE IN 1948 WHEN CHAIM WEIZMANN PRESENTED THIS TORAH CASE TO PRESIDENT TRUMAN. IT WAS DESIGNED BY LUDWIG WOLPERT.



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No. 6

PURIM-1957

ONCE again with the annual reading of the Scroll of Esther we return to a problem that plagues the Jew and should trouble the non-Jew, the problem of anti-Semitism. From the earliest days of the Bible to the present, theologians, historians and psychologists have probed this strange aberration. With it all, the words spoken by Haman remain the classic formulation of the anti-Semite's reasons for his hatred, "There is a certain people scattered abroad and dispersed among the peoples throughout all the provinces of your kingdom, and their laws are different from every other people; neither do they observe the king's laws."

When will the end come to this monstrous hatred? If we understand the meaning and purpose of Jewish existence the cessation of hatred for the Jew will mark either one of two things. It will signify the arrival of that hoped-for messianic era in which the teachings of the Hebrew prophets will be realized, and all men will live together in peace and in harmony. In that day the purpose of Jewish existence will have been fulfilled. Or the discontinuation of such hatred will denote the removal of the significance of the Jew from the conscience of the non-Jew. No longer will the Jew and his teachings be able to agitate the non-Jewish world. In that day the purpose of Jewish existence will have utterly failed. For us, who take seriously the religious dimensions of Jewish existence, the latter alternative is too horrifying even to contemplate, for it betokens the total depravity of man's heart.

The phenomenon of anti-Semitism, if we look deeply into it, reveals the capacity of men's hearts to be disturbed when they are confronted with the teachings of ethics. Hatred of the Jew indicates

a violent reaction and resistance to such teachings. But the very reaction shows that that soul is alive, which gives us the hope for the ultimate redemption of mankind from all hatred.

With the reading once again of the Purim Megillah we are moved to pray that people will remain sensitive to the ideals of the Bible and that the resistance to them will speedily be removed.

BENJAMIN KREITMAN.

THE U. N., U. S. AND ISRAEL

NO MATTER how irritated one may be with the seemingly vacillating and appeasing policies of our State Department in regard to the whole Middle East crisis, this much should be borne in mind: there has come into force during the last years a vast Eastern world whose nationalistic fervor and national interests are a concern to all the Western powers, and particularly to the United States.

Of the 80 members in the United Nations, 27 are of the Asian-African "bloc." They are always supported by the Soviet Union, and generally by the countries associated with Russia. Since important resolutions in the U.N. Assembly require a two-thirds majority, it may be seen how important the Asian-African group is. These members, with Soviet Union help, can block any resolution.

The Eastern group has one dominating characteristic in common—intense aversion to and suspicion of any form of what it believes to be "colonialism." That is why Egypt's President Nasser has been able to find almost unanimous Eastern approval of much of his actions regarding Suez and Israel. And that is the situation that the United States, as a great world power with interests of its own to protect, must consider.

According to the United Nations charter, to which all members subscribe, the United Kingdom, France and Israel

became "aggressors" when they resorted to force to settle their difficulties with Egypt and Nasser. That the provocation for the military action could be said to equal the seriousness of the action itself is another matter. Under the United Nations' law, the three countries were guilty of aggression. France and England obeyed the resolutions of the Assembly and withdrew their forces; Israel did not. Viewed in this light, and taking into consideration the Asian-African and Soviet Union blocs, the actions of U.N. Secretariat and the U. S. State Department, which had been holding fast to a U.N. legal interpretation of the British-French-Israeli attacks on Egypt, became more reasonable.

But events have been moving rapidly, and it is difficult to predict to what point they will take the Middle East. However, those who have some familiarity with what goes on behind the formal U.N. and diplomatic front always counsel to "read between the lines." One of the very important facts behind the resolutions and the millions of words spoken in the Assembly and Security Council is that the Israel land, with its port of Aqaba, is being considered as an alternate commercial route to the Suez Canal. Thus Israel becomes indispensable to the Western world and its future may be regarded with a glowing imagination.

J. K.

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"JUST BETWEEN OURSELVES"

"1916" 127 "1916"

An Intimate Chat Between Rabbi and Reader

AN AMERICAN PRECEDENT FOR THE ISRAELI ACTION AGAINST EGYPT

I AM writing this long before the *Review* will reach the reader, while Israel is being pressured by the General Secretary of the United Nations to withdraw unconditionally from Gaza and the Straits of Aqaba. What distresses me greatly is the continuous use of the term "aggressor" when referring to Israel, not only by the Arab, the Soviet and the Asian-African blocs, but even by many of the western powers, including our own United States.

I recently came across an interesting historical study which shows how America responded, when faced with a situation similar to that which confronted Israel and which led to Israel's invasion of the Sinai Desert. According to official United States archives, our State Department then regarded reprisal raids as a perfectly proper means of protecting American frontiers against marauders from a bordering country. I read a summary of this account at the recent Center Dinner in behalf of Israel Bonds, but I think it is important enough to bring these details to the attention of all our *Review's* readers:

"On June 20, 1916, Secretary of State Robert Lansing addressed a note to the Mexican Foreign Secretary. It said, 'The U. S. Government can not and will not allow bands of lawless men to establish themselves upon its borders with liberty to invade and plunder American territory with impunity and, when pursued, to seek safety across the Rio Grande, relying upon the pleas of their Government that the integrity of the soil of the Mexican Republic must not be violated. . . .

"The most effective method of preventing raids of this nature, as past experience has fully demonstrated, is to visit punishment or destruction on the raiders. It is precisely this plan which the U. S. desires to follow along the border without any intention of infringing upon the sovereign rights of her neighbors. . . . If

the Mexican Government is unwilling or unable to give this protection by preventing its territory from being the rendezvous and refuge of murderers and plunderers, that does not relieve this government from its duty . . . to safeguard American citizens. . . ."

The State Department told Mexico that she failed to punish the chief perpetrators of systematic border raids, or even to recognize the desirability of ending such raids. Therefore American forces entered Mexico to attack the bases from which the raids were launched. "In this manner and for these reasons have the American forces entered Mexican territory," stated Lansing. The Secretary continued: "The first duty of any Government is the protection of life and property. This is the paramount obligation for which governments are instituted, and governments neglecting or failing to perform it are not worthy of their name."

Describing the anti-guerrilla raid into Mexico by U. S. troops, Lansing said that "obviously" an "immediate action alone could avail." He said the U. S. purpose was one of "pursuing marauders and preventing future raids" and not a design on Mexican territory.

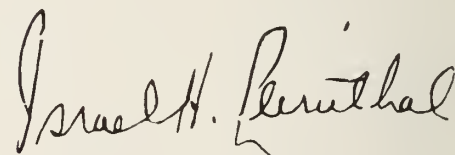
Lansing further charged that frontier marauders of that day received not only protection but "encouragement and aid" from the Mexican Government.

Is not this statement, which represents the official policy of our State Department, exactly identical with the policy pursued by Israel in its invasion of Egypt? If America was not the aggressor against Mexico in 1916, surely Israel, in pursuing the very policy, cannot be termed by the same State Department an "aggressor" in 1957.

Read the concluding following sentences of Lansing's statement justifying American reprisal action in 1916 and you almost hear the voice of Ben Gurion pleading the justice of his country's action:

"It would be tedious to recount instance after instance, outrage after outrage, atrocity after atrocity, to illustrate the true nature and extent of the widespread conditions of lawlessness and violence which have prevailed. During the past nine months in particular, the frontier of the U. S. along the lower Rio Grande has been thrown into a state of constant apprehension and turmoil because of frequent and sudden incursions into American territory and depredations and murders on American soil by Mexican bandits, who have taken the lives and destroyed the property of American citizens."

If America would place itself in the position of Israel, confronted for eight years with these constant attacks by Egyptian marauders, and recall how she herself reacted in 1916 against the attacks of Mexican *fedayeen*, she could not regard Israel as *aggressor*, but would consider her—using her own words—as "fulfilling the paramount obligation for which governments are instituted."



3rd Century Prayer Noted At Presidential Inaugural

In the Prayer delivered by Rabbi Louis Finkelstein at the Inauguration of President Eisenhower on January 20, 1957, a reference was made to the Prayer by Rav, third century Jewish Scholar. A translation follows:

"May it be Thy will, O Lord our God,
To grant us long life,
A life of peace,
A life of goodness,
A life of blessing,
A life of sustenance,
A life of good health,
A life marked by the fear of sin,
A life free of shame and reproach,
A life of prosperity and honor,
A life of love of Torah and awe of Heaven,
A life in which Thou wilt fulfill all the requests of our hearts for good!"

TOSCANINI—FOE OF INTOLERANCE

By ALFRED WERNER

IN SEPTEMBER, 1933, the world-famous violinist, Bronislav Hubermann, wrote a letter to the great German conductor, Wilhelm Furtwaengler, declaring that he would never perform in Germany, a country where tyranny and oppression prevailed. Invited to teach the master class in violin at the Vienna State Academy, Hubermann accepted the position, but gave it up after a visit to Palestine had convinced him that something had to be done in behalf of the numerous excellent musicians who had fled to the Holy Land from the Nazi terror. An indefatigable worker, he created the Palestine Symphony Orchestra. When it was ready to give performances, he wanted the first concerts to be conducted by an eminent musician, and his logical choice was Arturo Toscanini, known as a staunch supporter of progress and freedom.

Though close to seventy, the Maestro gladly accepted the invitation. Thousands greeted the man who, in addition to being an outstanding conductor, was an implacable foe of Mussolini and Hitler, when he arrived in Tel Aviv in December, 1936. All tickets for the opening concert, which was to include works by Weber, Schubert, Beethoven and Mendelssohn, were quickly sold out. But Toscanini, who wished to make a gesture of respect to the workers of the Jewish homeland, decided to let as many as could get into the new concert hall come to the final rehearsal free.

The first concert took place on December 26. Thereafter he conducted concerts for laborers who attended them clad in shirtsleeves. Though there was room for audiences of about 2,000, at least 4,000 would come, for people used to share their tickets: one person would hear the first part of the concert and another the second. Significantly, Toscanini would not altogether exclude Richard Wagner from the programs, although no Wagner had been played in Eretz Israel since Hitler's assumption of power in 1933: "Nothing



Arturo Toscanini, at His First Concert With the Israel Philharmonic, Being Congratulated by Bronislav Hubermann, Founder of the Orchestra.

should interfere with music," the Maestro said.

For the time of his stay there was no man more popular in Palestine than this Italian Catholic. In Tel Aviv, stevedores and other port workers arranged a reception for him, and the old gentleman was visibly moved by the affection shown him. He was presented with an orange grove at Ramath Hashavim in appreciation of his service to Palestine. When he arrived at this settlement of German-Jewish families, he was greeted by a chorus of school children singing a Hebrew song written in his honor. At one place Toscanini and his wife were offered strawberries, which they accepted, but when the girls at Petach Tikvah brought them a half-dozen young chickens just hatched, the Maestro smilingly suggested they let the chicks grow a bit before he would take them.

Though a man of a violent temper who might abuse musicians if they did not render their parts accurately, Toscanini could be very kind. In Palestine, he and Signora Toscanini paid a special visit to their chauffeur's wife who had desired to meet the great man but could not attend the concerts because she was expecting a baby. Wherever the Toscaninis appeared they were received with tumultuous welcomes. Before leaving the country, Toscanini learned, with great pleasure, that the city of Tel Aviv had named a street for him.

It was hard for him to say good-bye to the many friends he had made, including Ben-Gurion and Dr. Weizmann,

but he promised to come back as soon as his numerous engagements would permit it. And he did return, in the spring of 1938. For technical reasons, Haifa was first on the list of Toscanini's appearances in Palestine. Overnight this maritime and mercantile city was changed into a center of musical worship. Nearly 2,000 succeeded in entering the concert hall which was crowded far beyond capacity, and the box office had had to turn away an equally large number of disappointed applicants for tickets. In the audience were Lady Reading, wife of the Anglo-Jewish statesman, and her daughter, Lady Isaacs. To attend the opening concert, General Huntzinger, commander of the French troops in Syria, had motored from Beirut with several fellow-officers. Present, too, was Signora Toscanini, and, of course, the organizer of this wonderful orchestra, Mr. Hubermann. Subsequently, Toscanini went to Tel Aviv, there to conduct concerts, and on that occasion the freedom of the city was conferred upon him. He and his wife were driven to Rehoboth to be guests of Dr. and Mrs. Weizmann. It was exactly ten years before the Jewish State was to be born.

To reporters, the Maestro said: "Palestine has made an unforgettable impression upon me." With reference to the nations that had adopted anti-democratic regimes, he added: "The music lovers of several great countries have been lost to me, but I have found a new country to replace them—Palestine."

It is now almost amusing to remember that there was a time when Toscanini

ran for office in the Italian Chamber of Deputies on a minority ticket. This was in 1919. Toscanini, who had wished to help his nation by sponsoring a party that believed in progress and freedom, was thoroughly defeated at the polls—and so was another candidate, the Socialist, Benito Mussolini.

This was to be Toscanini's only excursion into practical politics, and though he did not care for the system introduced by Mussolini a couple of years later, he did not actively resist. For a number of years, the Fascists left him alone, although he had refused to become a member of the Party. (Similarly, they would not risk a feud with another celebrated person, the decidedly democratic philosopher, Benedetto Croce.) Once, Mussolini asked him to come to the Palazzo Venezia, and there he tried to win his illustrious guest over to Fascism. Toscanini bluntly told the dictator that he was opposed to Fascism and all it stood for, and the two men parted as enemies. In the future, Mussolini never attended a single Toscanini performance.

In the course of years, Fascism grew more and more aggressive, and a clash between the conductor and Mussolini's men was unavoidable. In 1931, when he was to give a concert at Bologna in memory of his friend, the composer Martucci, the mayor of the city asked him to include the Fascist hymn, "Giovinezza." So far, Toscanini had always stoutly refused to play it. He refused again.

On the night of the concert a gang of fifty Fascist hoodlums waited for him at the stage door. They beat the sexagenarian mercilessly, injuring his arm to such an extent that the Maestro was unable, for some time, to go on with his work as a conductor. None of his attackers were arrested. The victim was kept a "voluntary prisoner" in his home, and his passport was withheld for a time. Toscanini did not forget that accident. He stopped conducting in Italy after the Bologna affair. Nothing can show the cowardice and brutality of the Fascist regime more clearly than the fact that, while the authorities continued to treat internationally-known musician with kid gloves, some persons were thrown into jail because they cheered him at a con-

cert in Milan which he attended.

After the war, when the leader of the gang which had attacked the Maestro was arrested, Toscanini expressed no bitterness against this criminal. To an interviewer he said: "I had already forgotten the name of the man who offended me so slightly. But I cannot forget the name of the degenerate King of Italy who has betrayed my country, who was the accomplice and the supporter of the Fascists in all their crimes against civil liberties, and who is one of the major ones responsible for this bloody war and the ruin and the misery of the Italian people."

Eventually, the Italians got rid of this King, an opportunist whose creed was just the opposite of the view expressed by the British statesman, Gladstone: "What is morally false can never be politically right."

This is what Toscanini had in mind when, in 1933, he refused to accept the Nazis' attempts to justify their anti-Jewish measures. Outspoken as ever, he joined Arthur Bodanzky, conductor of the Metropolitan Opera, and several other noted musicians, in a cable of protest to Hitler against the dismissal of Jewish musicians. As they received no answer and the horror continued unabated, the Italian canceled his contract as chief conductor of the annual Richard Wagner festival at Bayreuth. He thus wrote to Winifred Wagner, widow of the composer's son, Siegfried, and herself an ardent Nazi:

"The lamentable events which injured my sentiments as a man and an artist have not yet undergone a change, notwithstanding my hopes. It is therefore my duty to break the silence I have observed for two months to inform you that, for my peace and yours, I no longer have any thought of going to Bayreuth."

Instead, he went to Salzburg, Austria, where he conducted several operas and concerts during the *Festspiele*. Significantly, he chose to conduct Beethoven's opera, "Fidelio," which is an affirmation of freedom. The heroine, Leonore, liberates all prisoners, as unjustly jailed as were the inmates of Nazi concentration camps. Emerging from their cells, the prisoners sing: "Hail, hail the day, Hail the glorious hour, so long awaited yet un hoped for, When Justice joined with

Mercy appears before us at the door of our grave."

Because of Toscanini's participation, the festival achieved world prominence. Yet when he learned that the Austrian government planned to broadcast to Germany the performances conducted by him he threatened to leave Salzburg immediately unless the plan were abandoned—and he won. Wilhelm Furtwaengler also conducted at Salzburg but failed to regain the Italian's friendship. One day Toscanini said to him bluntly:

"I have always thought that a man who gives his assent to a system that persecutes every independent-minded man and woman cannot interpret Beethoven's symphonies. For you Nazis have banned all manifestations of the spirit, leaving nothing but forced rhythms and an excessive display of strength. And that is precisely what you did the other day with Beethoven's Ninth Symphony, extinguishing all that is noble in it and unduly accentuating the loud and what you probably call the 'dynamic' passages. But the Ninth is the symphony of brotherly love. How can one conduct such an appeal to mankind and remain a Nazi?"

His instinct told Toscanini that the days of independent Austria were numbered. Scheduled to conduct the Vienna Philharmonic Orchestra at Salzburg in the summer of 1938, he canceled his contract early in February after the shake-up of the Austrian government which, under Hitler's pressure, gave several portfolios to outspoken Nazis. The net proceeds of the concert which he was to conduct at Carnegie Hall on March 4 would not benefit the Salzburg festival, as originally planned, he declared, but would be donated by him partly to unemployed American musicians, partly to the Verdi Rest Home for aged and destitute musicians at Milan, where the bodies of Giuseppe Verdi and his wife lie buried. A week after the concert at Carnegie Hall Hitler's army marched into Austria.

The Toscaninis made their home in New York. During the last war, the great septuagenarian gave much of his time and energy to bolster the war effort. He conducted numerous concerts in behalf of the Red Cross, the U.S.O., and the War Bonds campaigns without accepting payment, and he always played

(Continued on page 15)

*A sermon on the Sidrah Besbalah,
delivered recently at the Brooklyn
Jewish Center.*

IN THIS morning's Scripture lesson, we read of the release of the Israelites from the bondage of Egypt and the incidents that followed immediately afterward. Pharaoh and his courtiers had a change of heart about the Israelites. They asked, "Whatever have we done to let this people leave our service?" Pharaoh and his army gave chase and overtook the Israelites at the banks of the Red Sea. Trapped and without hope of escape, the multitude grumbled against Moses, saying "Leave us alone and let us serve the Egyptians; for it is better for us to serve the Egyptians than to die in the desert." Then the Lord caused a miracle. The waters of the sea were divided and the Israelites marched on dry ground to the opposite shore. Thereupon the waters returned to their course and drowned the pursuing Egyptians. When Israel saw the Egyptians dead on the seashore, "the people stood in awe of the Lord and believed in the Lord and in His servant Moses." The sight of the miraculously-dead enemy moved the children of Israel to lift their voices in a song of praise for the Almighty.

Concerning this hymn of praise and thanksgiving the Sages of the Talmud offer an interpretation that in its nobility and humanity is beyond compare in the literature of other faiths. *Beotab shaab*—at that moment when the Egyptian hordes were drowning in the sea, *bikshub malachai basharet lomar shirah lifnai Hakadosh Boruch Hub*, the ministering angels, too, wanted to join in a song of praise for the Holy One, Blessed Be He; *amar lobem Hakadosh Boruch Hub, maasai yadey tovim bayam veatem omrim shirah lefaney*, the Holy One, Blessed be He, reprimanded them saying, "My creatures are drowning in the sea and you dare sing a hymn of praise!"

In this imaginary dialogue between God and the angels the Sages reveal their profound grief over the destruction of God's creatures, the Egyptians, made necessary by the unfortunate events of the moment. In their imagined rebuke of God's ministering angels there is a concealed criticism of Moses and the children of Israel for having offered their

praises when tragedy befell their enemies.

What prompted the Rabbis to single out for their generosity of feelings the cruellest enemies of the Israelites? The cruelty and brutality of the Egyptians was burned deep into the collective memory of the Jews. Bible and legend stress, whenever the opportunity arises, the utter inhumanity of the Egyptians towards the Hebrews. Almost every Jewish ceremony is a bitter recollection of Egyptian bondage and a symbolic act of thanksgiving for God's salvation. What, then, moved our sages to lavish upon these particular enemies their sentiments of pity, grief and humanity? The answer is to be found in the Bible's description of the last moments in the lives of the Egyptians. In those last moments, almost with their last gasps of breath, they acquired eternal merit. Throughout the disastrous plagues that were visited upon them, even after the last plague, the destruction of the first born, the Egyptians doubted the God of Israel. They thought that these catastrophes might be coincidences, natural accidents, or most probably, according to their way of thinking, the results of Moses' skill in magic. The plagues did not persuade them of the power of Israel's God nor of the extraordinary character of this people. But at the moment when they saw themselves engulfed by the waters of the Red Sea, they uttered with full conviction, *Anusah mepnai Yisrael ki Hashem nilham lahem bemitzraim*, "Let us flee from the Israelites; for the Lord is fighting for them against the Egyptians."

Be mindful of the fact that it took the cataclysmic splitting of the Red Sea to convince the Israelites themselves of the power of God and their chosenness as His people. Often they had voiced to Moses and Aaron their doubt and unbelief. We are told that only then, when Israel saw the Egyptians lying dead on the seashore,

A Consideration of the Need to Recognize That Israel Is Not Merely Another State in the World Community

THE SPECIAL POSITION OF THE JEW

By DR. BENJAMIN KREITMAN

did they acknowledge God and His relation to them, *vayaaminu by-Hashem ube-Moshe abdo*: "They believed in the Lord and in His servant Moses."

At this last moment of their existence, in the depths of the Red Sea, the Egyptians recognized the uniqueness of the Jewish people and their special relation to God. This was their declaration of faith, *Ki Hashem nilham lobem*: "for the Lord is fighting for them." Alas, this declaration came too late for their salvation. But the Rabbis felt their merit was so great that their deaths should be marked by silence and not by song and exultation. They associated them with a prophecy of Isaiah: "The mouth that said I do not know this God, this same mouth later said in repentance, I will flee from the Israelites, for the Lord is fighting for them." *Mah sechar notlu al kach*: "What is the recompense laid in store for the Egyptians for this act of belief and penitence?" In answer the Sages quote these words spoken by the prophet Isaiah: "In that day there will be an altar unto the Lord in the midst of the land of Egypt, and a sacred pillar to the Lord near its border." The Rabbis, in this significant midrash, look forward to the day when Egypt will accept the faith and the teachings of Israel, its Torah and its commandments. In the depths of the Red Sea, the Egyptians took their first step towards that goal enunciated by the Sages by acknowledging Israel's unique relationship to God.

These Biblical and Rabbinic texts illuminate the two aims that have been current in Jewish history. One, is to obtain from the nations of the world the recognition of the unique dimensions of Jewish existence. It requires their understanding of the way the Jewish people have transformed themselves into a vehicle for

God's Torah. The quest for such recognition and understanding must not be ascribed to national self-aggrandizement. The very nature of the people's existence involves a selfless devotion to ideals that transcend national interests.

Secondly, there is an ongoing struggle within the Jewish people to persuade themselves of the extraordinary character of their peoplehood. The resistance to this belief on the part of many Jews is just as strong as with the non-Jews. The temptation is always there to lure Jews, whether they be in the camp of the assimilationists or in the camp of the nationalists, into considering themselves like the rest of the nations. The words that angered the prophet Samuel have been echoed and reechoed throughout all the eras of Jewish History. *Vebayinu gam anabnu ke-chol bagoyim*: "That we also may be like all the nations." These two aims, the quest for the recognition of Jewish uniqueness by the nations and the acceptance by the Jews themselves of their singular nature, have gone hand in hand and continue to be closely related. The Egyptian acknowledgment of their belief in Israel and Israel's God is only a few verses removed from Israel's own declaration of faith. They both took place in the depths and on the shores of the Red Sea.

Sincere Christians and Moslems have always appreciated the special nature of Jewish existence. They whose faith was derived from Jewish teachings understood the importance of Jewish survival for mankind's salvation. "Salvation is from the Jews" is written large in the Christian scriptures. Resistance to this belief has often turned Christians and Mohammedans into bitter enemies of the Jews. But then, by their own self-definition, they are no longer truly Christian or Moslem. The great intellects of the Christian church Niebuhr, Maritain, MacMurray, Tillich, emphasize in their theological writings and preachments the exceptional role of the Jew in mankind's history. The Jew and his problems, are, according to their reasoning, the key to man and his problems. Man's salvation must await first that of the Jew. The violation of Jewish rights and integrity, is, theologically speaking, man's perverse drive towards self-debasement. Such is

the role of the Jewish people on the world scene as interpreted by the foremost Christian theologians of today.

Yet that awareness of Jewish uniqueness is not growing apace among the Jews themselves nor among the statesmen who shape the political destinies of the nations. The state of Israel is the manifestation in this twentieth century of the collective will of the Jewish people to live. After suffering a series of terrible blows from our enemies, leaving us decimated, this people, with miraculous courage, established a new state. Is not this state itself a testimony to the singular character of the Jewish people? Yet the statesmen of the other nations look upon Israel as another Levantine state, to be treated in this era of the cold war as expediency demands.

Nor is the awareness of the uniqueness of Jewish history found too frequently among our own people, leading us thereby into strange contradictions and dilemmas.

A few weeks ago I talked to a man who considers himself a loyal Jew and an ardent Zionist. For him the establishment of the State of Israel was the end of a long struggle on the part of the Jewish people to slough off their abnormalities and be like other peoples. He gloried in the fact that we can now be considered a normal people, with a government, a foreign ministry and an army. His hopes were that soon a Jew would not be different from a Frenchman, Italian, Spaniard, etc. Our conversation turned to the policies of our American government towards the Middle East and the attitudes of our Secretary of State towards Israel. He condemned and denounced the opportunism of our state department in the Middle East, favoring the Arabs and their vast oil resources against the outnumbered Israelis and their impoverished land. For the moment, his attention turned to Cyprus and its unrest. "England," he said, "dare not give up Cyprus, though its inhabitants may be right. At a time like this, when we are jockeying for position and power against Russia and her satellites, we must be realistic. To give up Cyprus is to give Russia added strength in this cold war."

The conversation left me with a painful contradiction. If we are like all the other nations, and the state of Israel is our declaration of "normalcy," have we the right to demand of Eisenhower or Dulles that in this critical struggle for power our country should forego what is prudent and expedient? From the vantage point of expediency and realism the sixty million Arabs and their billions of barrels of oil are crucially needed. Should then a normal people be accorded treatment that is not normal? We have a right to deplore their lack of diplomatic skill or their heavy-handed political maneuverings. But have we the right to condemn them?

But if we acknowledge that our existence as a people is unique, that it cannot be reduced to the dimensions of ordinariness, and that we are the vehicle of God's teachings, the Torah, then the state of Israel takes on a different character. It is no longer another Levantine state but the spiritual manifestation of the Jewish people embodied in the flesh and blood of political statehood. To apply the criteria of realism and expediency to this state is to violate its meaning and historic purpose. And its historic purpose is whence man's salvation will ultimately come. Following out this belief we have a right as Jews, even more—a duty, to condemn those statesmen who deal cynically with the State of Israel. It is our duty to say to them, "If you are sincere Christians, the dangers you create for Jewish survival are obstructions that you are laying in the path of man's salvation."

Little Israel must be protected and supported because it is the heart of world Jewry and our survival today has become greatly dependent on it. We do not seek for it special attention while on other lands we cast the cold glare of realism. Our concern for Israel derives from an awareness of the special role the Jew has been called upon to play by the God of history.

"We pray this morning that the Almighty Father will give the nations the wisdom to understand the meaning of Jewish existence, and give us, His people, the ability to fulfill the purpose for which we have been fashioned."

THROUGHOUT his life Abraham Lincoln had numerous Jewish associates and friends. To one of them he expressed his views concerning the bigoted, "Know-Nothing-Party." He was Abraham Jonas, of Quincy, Illinois, who at one time served with him in the Illinois State Legislature. The "Know-Nothing Party," he wrote Jonas in a letter dated July 21, 1860, opposed Negroes and Catholics, and another time they might oppose Jews. Rather than live under the hypocrisy of American bigotry, he, Lincoln, would prefer to live under open tyranny in a country such as Czarist Russia.

This courageous stand won for him the warm support of large sections of American Jewry. Influential Jewish political and community leaders rallied to him from all parts of the country. It is of unusual interest to learn that among the delegates to the 1860 Republican National Convention was Lewis N. Dembitz, of Louisville, Kentucky, a Hebrew scholar and the uncle of Justice Louis D. Brandeis. Designated a "Lincoln" delegate, he voted for his nomination as President. From an altogether different milieu came Sigmund Kaufmann, of New York City, a popular Jewish publisher of German-language newspapers in that city, who "delivered" to Lincoln the liberal German immigrant vote in 1860. A Philadelphia political supporter was Moses Aaron Dropsie, of the wealthy and prominent Dropsie family which founded Dropsie College of Jewish learning in Philadelphia half a century later.

So many "Jewish" Lincoln stories have been told and recorded during the past century that it is patently a difficult task to make a proper selection. Generally familiar is the one concerning the President's departure for his inauguration in February, 1861. A handsomely painted American flag inscribed in Hebrew with verses from the first chapter of the Book of Joshua was presented to him by Abraham Kohn, clerk of Cook County, in Chicago. The inscription read: "Have I not commanded thee? Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so shall I be with thee.

An Account of the Jews Who Came Into the President's Career

LINCOLN'S JEWISH ASSOCIATIONS

By LEON SPITZ

I will not fail thee nor forsake thee." It is of some significance some 50 years later President William McKinley alluded to that incident at a Lincoln Anniversary gathering held under Jewish auspices.

Intimately associated with what was the most momentous event in Lincoln's political career was Edward Rosewater, a young Jewish War Department telegrapher. It was he who tapped out from the War Department telegraph office in Washington the text of the historic Emancipation Proclamation freeing the Negro slaves on January 1st, 1864. Some years later Rosewater founded and edited *The Omaha Bee* and became a powerful political figure.

In response to a Jewish petition and repudiating his favorite general, President Lincoln countermanded the notorious Order No. 11 which had been issued by General Grant in 1862 to exclude Jewish peddlers from selling their merchandise to Union Army soldiers in the Department of Tennessee. Subsequently Lincoln also notified the War Department's regulations so that a Rabbi could be appointed as an army chaplain for the first time in American history.

President Lincoln—who had himself more often than not been betrayed by his own friends—nevertheless remained loyal to his Jewish friends and associates of the pre-presidential days. It was gracious of him to appoint the widow of his lifelong friend, Abraham Jonas, as Postmistress of Quincy, Illinois, to fill out her husband's unexpired term. The extraordinary situation in this family relationship was that the four Jonas sons all served in the Confederate Army when the family resided in Kentucky. When Jonas lay critically ill at his home in Quincy, he yearned to see his son, Charles, who was a prisoner of war on Johnson's Island, on Lake Erie. The dying man's wish was communicated to President Lincoln by telegraph, whereupon he issued an order to parole the Confederate soldier for a period of three weeks and

to make it possible for him to visit his father.

It is on the record that lined up with the abolitionists were practically all of America's prominent Rabbis: the Conservative Sabbath Morais, of Philadelphia—a champion in his younger days of Italian freedom and later the founder of The Jewish Theological Seminary of America; David Einhorn, who lost his Reform pulpit in Baltimore because of his anti-slavery stand; Bernard Felsenthal and Liebman Adler of Chicago. Practically alone, Morris I. Raphall, Rabbi of the B'Nai Jeshurun Synagogue of New York City, mistakenly preached that the Hebrew Bible justified the institution of slavery.

When Leopold S. Newman, a refugee from Bavarian persecution who had enlisted in the Union Army, lay in a Washington military hospital about to die of his wounds, Lincoln visited him personally and presented him with his commission as Brigadier-General. After the Civil War was concluded, Lincoln rewarded another gallant Jewish Civil War officer, Colonel Max Einstein—a silk merchant turned soldier after enlisting with the Washington Guards—by appointing him U. S. Consul to Nierenburg in Germany.

Lincoln simply could not resist the tearful plea of an unhappy mother, and he remitted the death sentence of a young Jewish soldier from New Haven, Connecticut, who was court-martialed for falling asleep while doing guard duty. This soldier later died gallantly on the battlefield.

But President Lincoln did not hesitate to show his undisguised contempt of Rabbi Morris Raphall, the spiritual leader of B'Nai Jeshurun in New York. After granting his petition to promote his son-in-law to the rank of an officer he made the sarcastic observation that the Rabbi was now free to go back to his Synagogue and pray for the welfare of the Union.

The facsimile of Lincoln's order has been preserved; it reads: "Executive Mansion, Washington, Nov. 4, 1862. Hon. Sec. of War, Sir—I believe we have not yet appointed a Hebrew. I believe Mr. Levy is well vouched as a capable and faithful man, let him be appointed an Assistant Instructor Master, with the rank of Captain. Yours truly, A. Lincoln."

It so happened that the two most prominent Jewish residents of Cleveland, Ohio, took opposite sides during the Civil War era. Benjamin F. Peixotto was in those days one of the editors of *The Cleveland Plain Dealer*, and as a political associate of U. S. Senator Stephen Douglas, he supported him against Lincoln. In the opposing ranks was Simon Wolf, who later on moved to Washington, D. C., was for many years an intimate of President Lincoln and a frequent visitor to the White House. Some years later Wolf was appointed U. S. Minister to Egypt and wrote the well-known book, "The Jew as an American Citizen, Soldier and Patriot," in which he frequently alludes to Lincoln's Jewish associates.

Lincoln's most distinguished Jewish political opponent was Judah P. Benjamin, of Louisiana, the "brains of the Confederacy," who served during the Civil War as the Confederacy's Attorney General, Secretary of War and Secretary of State in Jefferson Davis' cabinet. Lincoln had surely met Benjamin when they both served in Congress, Benjamin in the Senate and Lincoln in the House of Representatives, but no records are available of their contacts.

In Lincoln's day, Zionism had already enlisted some prominent Jews in America. There was the celebrated Mordecai M. Noah. After abandoning a grandiose project to establish "Ararat," a Jewish City of Refuge, in the vicinity of Niagara Falls, when it developed into a spectacular fiasco, he continued his interest in a Jewish rehabilitation and twenty years later, in 1844, delivered his famous discourse on "The Restoration of the Jews" in Palestine.

Ada Theodore Menken, the popular actress who had played Lady Macbeth in a command performance at the White House for Mr. Lincoln, was well known for her Zionist propaganda in the general American press.

Judah Touro of New Orleans—co-donor of the Bunker Hill Monument and a devoted friend of President Andrew Jackson—had, by that time, already entrusted Sir Moses Montefiore, of London, with funds to build an American street in Jerusalem.

Warder Cresson of Philadelphia, who became a proselyte to Judaism, represented the United States as an American Consul to Jerusalem.

But strangely enough the individual who sought to enlist President Lincoln's active interest in Zionism was neither a Jew nor an American, but a Canadian Christian, Henry Wentworth Monk.

In a letter to Monk in 1863, Lincoln wrote somewhat humorously: "I myself have a regard for the Jews. My chiropodist is a Jew, and he has so many times 'put me upon my feet' that I would have no objection to giving his countrymen 'a leg up.'" But Lincoln added that nothing could be done at the time to promote the cause because of the Civil War.

And yet it is somewhat disappointing that Lincoln, who was steeped in Bible lore and was well aware of the Jewish association with the Holy Land, spoke so lightly, almost facetiously, of Zionism.

Who was that Jewish chiropodist for whom he had so much regard?

He was British-born, a Dr. Isacher Zacharie, an intimate friend of the President for many years. Lincoln himself once wrote about him, "Dr. Zacharie has operated on my feet with great success and considerable addition to my comfort." *The New York World* wrote that "he enjoyed Mr. Lincoln's confidence perhaps more than any other private individual . . . that he was perhaps the most favored family visitor at the White House." President Lincoln bestowed upon him a more or less honorary title of rank as a Surgeon-General in the U. S. Army.

There must have been some gossip in Lincoln's day that he was a Jew, or at least of Jewish descent. How otherwise account for the astounding assertion that was made by the late Rabbi Isaac M. Wise, of Cincinnati, the distinguished founder of Reform Judaism and first President of Hebrew Union College. Wise once wrote "Abraham Lincoln was a Jew, he told me so himself." It is true that not a single one of Lincoln's biographers ever seriously made this claim, and it is possible that Lincoln, in his conversation with the Rabbi, might have indulged himself in one of the "tall tales" for which he was celebrated.

One fact is not to be denied. Rabbi Wise was quite well acquainted with the President. Also, on several occasions,

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A New Recording of Sabbath Eve Service

THE Sabbath Eve Service," a record, issued by Columbia, with music by Sholom Secunda, and sung by Richard Tucker and a choir, is one which all lovers of music, especially of Jewish liturgical song, will welcome. Mr. Secunda has set to beautiful music the complete Sabbath Eve service, beginning with the *l'chu neranena* and ending with the *Yigdal*. He has followed the traditional *nusach*, or melodic form, but has arranged it to give the Cantor and the choir added opportunity to greatly enrich their part in the service. Mr. Richard Tucker is here in his best form, and his voice moves the listener by its beauty and charm. The *hashkivenu* prayer is sung

by Mr. Tucker with such fine interpretive feeling that the prayer assumes new and added meaning. The choir also is well selected, and forms an excellent accompaniment to Mr. Tucker.

Mr. Secunda has done well in providing a good English synopsis of the meaning of all the prayers of the service, so that the music can be even better appreciated by the listener. This record will give Jews a new appreciation of the meaning and beauty of our Sabbath Eve service, and will give to the non-Jew a fine understanding of the beautiful melodic richness with which we welcome Queen Sabbath.

I. H. L.

IT WAS already dark as our plane landed at the Barcelona airport. In the vast darkness we could discern the outline of a mosque against the evening sky, a group of cottages huddled together, and occasional trees sharply outlined against the sky. This was Spain, the country where Jews once suffered the Inquisition, and from which they were expelled.

After I got settled in my hotel, I called a family whose address had been given to me back home. My conversational Spanish was not too good, so I spoke to them in Yiddish. Within minutes I was taken on a leisurely drive, and I began to be acquainted with the situation of Jews in Spain today.

I learned that it was not until the early days of the twentieth century with the establishment of a more friendly government under the reign of Alfonso XIII, that some Jews returned to Spain. In 1909 the hopes of Spanish Jewry were revived and when Article II of the Constitution forbidding the establishment of synagogues was abolished. Twenty-two years later, the government issued a statement declaring that the expulsion edict of 1492 had become invalid as early as 1812. It went on to declare that there never had been a purely anti-Semitic movement in Spain, the expulsion of the Jews having been due to the lack of toleration of all other religions. Within three years the Jewish community of Madrid was under the supervision of the Chief Rabbi of Tetuan and its synagogue had forty-five registered members.

Today the Jewish community of Spain and Spanish Morocco still numbers fewer than 20,000. Barcelona, with its 2,000 Jews is the main Jewish center. In Madrid about 160 Jews reside, including a number of girl students from Spanish Morocco who have had to take up residence in a nunnery.

Economically, Spanish Jews are in the low middle-class group belonging to the working class, with some engaged in trade and industry. Very few are in the professions.

The majority of Spanish Jews are not strictly observant. They keep their businesses open on the Sabbath. The few exceptions are the people who make their living from Jewish customers, such as kosher butchers and owners of grocery

A Visitor Finds A Slow Return of Jews To the Land of Their Expulsion

THE NEW SPAIN

By TINA LEVITAN

shops. There is one main synagogue in Barcelona and Madrid. Services are attended almost exclusively by middle-aged German Jews. Owing to the preponderance of Ashkenazim, the Sephardic ritual is altered in the synagogue every week-end with minhag Ashkenazi.

One of the community's major problems is the serious shortage of spiritual leaders. Several have already emigrated. There is also a shortage of Hebrew teachers. These formerly came from Poland. For the most part, religious instruction is carried on privately in homes. However, efforts are now being made to obtain Israeli teachers.

The future of the Spanish community is causing Jewish leaders much concern. Assimilation is the biggest problem, as it is to many communal leaders in several major continental centers. Since the war, the drift from Judaism has been on an unprecedented scale. Indeed, within the last few years there has been a predominance of mixed marriages. In spite of this assimilationist trend, some young Spanish-born Jews have left for Israel and others are awaiting transport.

The major Jewish organizations are affiliated with the Representative Council of Spanish Jewry. This includes the Ezra

Society, which was established in 1934 for the relief of needy German refugees. While the Zionist organization continues to function, meetings are poorly attended, except for an occasional gathering addressed by a leading personality. No satisfactory way has yet been found for operating a joint charitable fund for which a country-wide appeal could be made. There are no Jewish hospitals, old-age homes, or homes for incurables.

Few Spanish Jews in recent years have risen to high office or to eminence in the cultural life of Spain. Abraham Shalom Yehuda, an orientalist and Biblical scholar was one of the exceptions who enjoyed such distinction. He occupied the chair of Hebrew Language and Literature from 1915 to 1922 in the University of Madrid. Another influential Jew of recent years was Ignacio Bauer Landauer, journalist, publisher, welfare worker and personal friend of King Alphonso XIII. He was a founder of the Jewish community of Madrid in 1917 and the only Jew admitted as corresponding member of the Madrid Academy of History.

There is fortunately little overt anti-Semitism in Spain. However, in 1936,



A 14th Century Synagogue in Cordova

when the Civil War broke out, the Fascists levied heavy "voluntary contributions" upon the communities of Tetuan and Ceuta in Morocco, holding Jews virtually as hostages. The present government has issued statements condemning anti-Semitism. The Franco regime has also lately bestowed some unprecedented friendly attentions on the Jews. Although the creation of the State of Israel and the controversy over the future of the city of Jerusalem caused some friction between Catholics and Jews, the first sign of a change in the Spanish attitude came at the time of the death of Chaim Weizmann. The head of the Jewish community in Barcelona was encouraged to issue a message of condolence for a governmental Spanish news agency.

The Jewish communities of the past have never been rebuilt. The one important link in the chain of successful Jewish living, over-all leadership, is missing. Efforts made by Mr. Daniel Francois Baroukh, head of the Jewish community in Madrid, may well be effective. This Jerusalem-born settler is the first Jewish communal leader to be received by the Spanish Head of State in more than four hundred and fifty years. There are believed to be many hundreds of "neo-Marranos" in Spain, who may return to the Jewish fold if communal life is strengthened. Mr. Baroukh has outlined plans to set up a communal center, with a synagogue, kosher canteen and students' hostel.

Another and perhaps more significant evidence of this friendship campaign was the attendance in September, 1953, of a Spanish Foreign Office representative, together with the First Secretary of the United States Embassy in Madrid, at the first public Rosh Hashonah service in Madrid since 1492. Jeshurun Cardozo, of New York, a descendant of Jews expelled from Spain in that era, officiated.

Little trace remains today of Spanish Jewry's former glory. It has only large Jewish cemeteries and disused synagogues to remind one of what were formerly thriving Jewish communities. The most famous of these is the old synagogue in which Maimondes worshipped, located in Cordova. I was told that the town has a fascinating Jewish Quarter still called Juderia, which con-



Samuel Abulafia, who attained great wealth in 14th century Spain, built this magnificent synagogue in Toledo. It was finished in 1357 and identified as the "grand" synagogue, where rich Jews worshipped. It later became a church, and

tains the house where Maimonides was born. It was suggested that I visit the town some several hundred miles from Barcelona. Just as I was making arrangements for air transportation for this trip, I found out that old friends of the charming family whose acquaintance I had made were driving there, so I accompanied them.

The Juderia in Cordova is a quaint agglomeration of narrow, cobbled streets and little squares. The houses are as old as the streets and each is built around a courtyard which can be seen from the outside through the fine wrought-iron gratings serving as front doors. At the end of the alley known as "Judios" comes a square called the "Plazuela de Maimonides." On the corner stands the Casa de Maimonides, a villa higher than the rest, made up of a series of courtyards with rooms built around them. Today it is inhabited by no fewer than twenty Spanish families, with over a hundred children.

A lady tenant took us into a room traditionally held to be the one where the sage was born. Great polished beams crossed overhead and tiny glazed tiles formed part of the floor. In the large and rather dilapidated inner courtyard could be heard a constant creaking of pulleys as water was drawn from a well. The water is as fresh and cool and pure today as it was in the days of Maimonides—which is a good thing, for it is the only water supply of this house.

The synagogue is close by. A non-Jewish guard showed us through the courtyard into the small synagogue. We thanked him and listened with interest to his account of the history of the venerable institution. The synagogue, now a

now is used only as a show place, known as the Sinagoga y Santa Maria la Blanca. The architecture is Gothic-Moorish. Inscribed in white Hebrew characters on the wall is the 80th Psalm, and another inscription extols the virtues of Abulafia.



national shrine, was founded in 1315 and the walls still bear the original Hebrew inscriptions in praise of its founder. After the expulsion of the Jews from Spain in 1492, it was converted into a church, the Church of St. Crispin, which it remained until 1935, when it was restored as far as possible to its original condition. The interior is almost bare. The frieze of Hebrew lettering runs without pause along the upper part of the wall. To the east, on either side of what would have been the *bima*, remains an

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WE LIVE in an age of potted knowledge of digests, catalogues and encyclopedias. On the one hand, we have gained in range and system, on the other, we have lost in depth. When the great body of Jewish law and conduct, centuries of oral tradition and post-biblical custom and practice, were first reduced to writing and systematized in the second century by Rabbi Judah the Prince, in the Mishnah, this epoch-making editorial operation was considered a concession to the exigencies of the times and the deterioration in standards of Jewish learning. The Gaonim, the spiritual leaders of Babylonian Jewry who were the heirs of Talmudic tradition and ruled world Jewry between the fifth and tenth centuries, grumbled that "hearts had contracted" in their day and Talmud knowledge was at a low ebb. Maimonides complained that hearts had further contracted and proceeded to create his magnum opus, the Mishneh Torah, as an easy guide to Torah law.

It is surely better for us to master the Talmud as our forefathers did and have its sixty-three tractates at our finger-tips but we know we won't. The late Rabbi Meir Bar-Ilan (Berlin), that distinguished religious leader of Israel's national rebirth and scion of a long line of Rabbinic scholars, knew that equally well. He visualized a new generation of encyclopedia-using. Hebrew-speaking Israel is growing up in the reborn homeland, he saw the thousands of traditionally-educated Jews the world over who had tasted but had not become sated with the fruit of Talmud study. Why not a Talmudic encyclopedia which would give them at a glance, literally from *alef* to *tav*, all that Talmudic tradition, right down to the latest Rabbinic authority, had to say on a particular subject, and which would explain in clear concise modern Hebrew the thousands of Talmudic concepts and idioms that make up the very fabric of our existence and everyday speech, even without our knowing it? Then again, what Jewish literary classic, down to Agnon, Hazaz and Shamir, is not studded with Talmudic allusions? Not a new code of legislation, such as Maimonides perfected, not a modern Shulchan Aruch was implied but a stimulant and a guide, an initiator to Talmudic debate and

AN ENCYCLOPEDIA OF TALMUDIC LAW

By ARYEH NEWMAN

opinion, a digest of two thousand years of Jewish law.

Rabbi Meir Bar-Ilan began this monumental project some eight years ago in the period immediately preceding the birth of the Jewish state, planned its sixteen volumes, and assembled a staff of hand-picked sages and scholars to implement it. Since his untimely death, the editorship had been conducted by Rabbi S. J. Zevin, whose voice is familiar to thousands of Israelis as they tune in his weekly Talmud lesson on the Voice of Israel. The latest volume, just published, No. 7, "Davar-Dash," covers most of the items beginning with the fourth letter of the Hebrew alphabet—*dalet*.

What a rich variety of concepts and subjects come under this one Hebrew letter! First, of course, there is that familiar word "davar" ("word" or "thing") and all its forms and idiomatic combinations by which the Jew has expressed the different kinds of spoken word—sacred and profane conversation. According to the exacting ethical standards of Judaism every human organ must be actively geared to the service of God and the task of doing good. The tongue in which, as Solomon expressed it in Proverbs, lies the power of life and death is no exception. Indeed, as the encyclopedia notes under the item *Devarim Betelim* (idle words), the ancient Jewish codifiers divided speech into five categories—obligatory speech, such as that involved in devotional study and prayer; forbidden speech, such as slander and tale-bearing; approved speech, such as that involved in extolling intellectual and moral qualities; permissive speech, related to daily needs, livelihood and food etc.; obnoxious speech, as indulged in by the general mass of people when they relate how so and so became rich or poor, the cause of so and so's death, and so on. So concerned however were our Sages with endearing the Sabbath to the Jews that we have cited here an opinion to the effect that if people enjoy regaling and being regaled with tales and fables they may do so on that

sacred day since this was then a part of their Sabbath joy. As a rule, however, one is required to limit on the Sabbath day, as far as possible, any "profane talk." Naturally talk regarded as immoral or undesirable on the weekday would certainly not be countenanced on the Sabbath because of its appeal to the tastes of the listeners.

Must a word be audible to be considered having been uttered or is it sufficient to be formed with the lips? What force, if any, have words uttered in dreams or a trance? These questions acquire an immediate topical significance when we realize how a word recorded on a tape or in print has been used to ruin reputations or test the loyalty of a public servant. In general, Jewish law does not recognize the legal force of declarations made in a trance or dream or the authenticity of revelations in regard to legal decisions that come in a dream. However, some authorities would consider ethical obligations of a personal nature that an individual undertook a dream to be morally binding, maintaining that the dream might be reckoned as a heavenly "urge" designed to spur the dreamer to action.

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A concise guide to Jewish ethical mores, etiquette, manners, graceful living in the widest sense is provided in the item entitled *derekh eretz*, a phrase which is very difficult to render in any language. A whole Talmudic tractate is devoted to it. The encyclopedia, however, sums up in nearly a score of double column pages, under clearly-defined headings, the quintessence of Jewish wisdom on this subject as evidenced in the observations and conduct of the Talmudic Sages in implementing the sublime ethical and religious principles enshrined in the Torah. Here are a few random selections: "One should always be first to greet everyman . . . in order to be beloved Above and to be on pleasant terms below. If a man receives greeting and does not return it,

he is tantamount to being a thief. Even robbery from a rich man is regarded as theft, but what is to be regarded as the robbery of the poor? That is robbing a man from whom nothing can be stolen other than the response to his greeting."

The observations of the Talmudic sages on *derekh eretz* (literally, "the way of the land") cover instructions regarding table manners, dress, deportment, behavior at home and at work. The father should always teach his son a useful trade to prevent him from becoming a delinquent or a burden on the community. There should be discipline in the home but it should be kindly and not over-strict. Nothing is too trivial where considerations for the feelings of others are involved. Take the following example: "Let no man enter his house suddenly, and all the more so his neighbours' house, but he should make himself heard before he enters. Perhaps they are engaged in something requiring privacy. He should knock at the door and let everyman learn good breeding from the Omnipotent Who stood at the entrance to the Garden (of Eden) and called to Adam, as it is stated: 'And the Lord God called unto Adam and said to him, Where art thou?'" The ideal of Jewish scholarship was not a display of erudition but the dedication of learning and wisdom to the service of mankind, without failing to take into account the feelings of others. In contrast to what is widely held, Judaism is far more concerned with moral niceties than legal or ritual ones. The material assembled under the above item is abundant confirmation of this.

Browsing through the previous six volumes we find under the letter "Aleph" the largest item, extending over 35 pages—"Eretz Israel." Here is not the modern Israel, or merely the Biblical one, but the Holy Land seen through Talmudic spectacles, and in the light of all the legislation enacted to protect its sanctity, endear its memory, advance its prosperity and hasten its rebuilding. Defined as the land granted the Jewish people by God, occupying the borders delineated in the Torah, it is dealt with under the following headings: title dating from patriarchal times; conquest which overrides the Sabbath; allocation among the tribes, status of Joshua and Ezra's occupation and the

sanctity and religious precepts pertaining to it.

Between the lines of the dry legal rulings governing the status of forced converts (of which the Marranos of Spain are a classic example) can be read pages of Jewish suffering. "*Anusim* or converts under duress who remain in their countries of domicile, but act according to the tenets of Judaism in private and are unable to escape to a place where one can worship God openly, are to be considered full-fledged Jews. Although one is bidden to sacrifice one's life rather than accept apostasy, one who failed to pass the supreme test is considered to be under duress, and no punishment is meted out to him. . . ." "He who spurns the opportunity to escape is like a dog that remains at its vomit. Nonetheless, if a convert delays his departure to save his family, or for fear that permission has been granted to leave only as a subterfuge to weed out relapsed converts, he is not held culpable."

Sometimes one meets with an item of a highly topical nature which presents, at a glance, the Rabbinic outlook on a problem. Not so long ago Pope Pius XII reiterated the opposition of the Catholic Church, to any form of abortion, including a legally-permissible one considered necessary to save the mother's life. Stressing that there was no exception to the Divine mandate not to kill, he insisted that the life of the embryo in the womb was as important as the mother's. One is immediately reminded of the Talmudic principle *Ain dochin nefesh mipnei nefesh*, "one life may not be sacrificed at the expense of another." The encyclopedia cites varied views on the subject, but it is generally held that the embryo, until it is born, is not considered a life capable of morally competing with that of the mother's. The saving of the mother at its expense is an act of legitimate self-defense.

The strong moral basis of Talmudic law is brought out in the prominence occupied by such an item as "Overreaching" *Ona'ah*, which comprises nearly twelve pages. A long list of the moral pitfalls to be encountered in daily business dealings is enumerated. They range from cheating, overcharging and fraudulent advertising, to the inflicting of pain through words alone, which is termed

"verbal overreaching": "Say not to a repentant sinner, remember your previous deeds . . . ask not the shopkeeper the price of his wares when you have no intention of making a purchase. . . . Overreaching by word of mouth is a far more heinous offense than dishonest behaviour in money matters. The latter can always be rectified, the former never."

The item *Abavat Ha-Shem*—Love of God, one of the foremost positive commands of Judaism, is a magnificent condensation of Rabbinic thought on the subject, the central citation coming from Maimonides: "One is to entertain towards the Lord an exceeding great and mighty love, so that his very soul shall be bound by the ties of his love to God, being ever ravished by it as is the mind of one, who being lovesick, does not cease to languish after his beloved, on whom he ever dotes, whether sitting or rising, eating or drinking: nay, greater than this should be the love of God in the hearts of His lovers . . . as He has commanded us: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.'"

Volume 6 is dominated by the item *Get*—writ of divorce. This takes over 100 pages to encompass in compressed and precise phraseology all that the Talmud and later Rabbinic authority has to say regarding the manner and conditions of its writing. A photograph of a modern Israeli *Get* is reproduced side by side with its counterpart of over 1,200 years ago discovered in the Cairo Genizah. It says much for the continuity and stability of Jewish tradition that they are, apart from minor variations and the state of the parchment, more or less identical.

The very fabric of Jewish existence, the bone of our bones and flesh of our flesh, is stored up within the compass of this "Talmudic Encyclopedia." Recent history has witnessed the liquidation of the most vital centre of Jewish life in Europe and the disappearance from the scene of those giants of Rabbinic scholarship who were themselves living encyclopedias, sustaining the whole Jewish people by the force of their erudition and spiritual strength. The project of the encyclopedia represents an imaginative attempt to fill that gap and make readily available the richest mine of Judaism that has risen out of the ashes of destruction.

TOSCANINI

(Continued from page 6)

the "Star-Spangled Banner" as a musical symbol of freedom. Thanking the Maestro for having conducted a concert for the benefit of the National Foundation for Infantile Paralysis, President Roosevelt sent him a letter which included this statement: "Like all true artists you have recognized throughout your life that art can flourish only where men are free."

Thereupon Toscanini replied:

"I shall continue unabated on the same path that I have trod all my life for the cause of liberty . . . liberty that is the best of all things in the life of man, if it is all one with wisdom and virtue."

He lived to learn of Mussolini's downfall. While conducting a Verdi program over the National Broadcasting Company, he was told of the coup that swept out the Fascist regime in the summer of 1943. "At last, my country is saved!" he exclaimed. After V-E Day, the Italians, anxious to get rid of the hated king, started a movement to make Toscanini president of a free Italian republic. This republic came into being, but without Toscanini at its helm—he had no desire to enter politics again, at his advanced age. But he gladly consented to return and lead a number of concerts at La Scala in Milan.

Toscanini counted a number of Jews among his close friends. One of them was the poet, essayist and playwright, Stefan Zweig, who was privileged to attend some of the rehearsals, and who, in his inimitable style, once described the master's ceaseless effort to achieve perfection:

". . . His body quivers with excitement, his voice becomes hoarse, his brow is beaded with sweat; he looks exhausted and aged by these immeasurable hours of strenuous toil; but never will he stop an inch short of perfection of his dream. With unceasingly renewed energy, he pushes onward and onward until the orchestra has at length been subject to his will and can interpret the composer's music exactly as it has presented itself to the great conductor's mind. Only he who has been privileged to witness this struggle for perfection hour after hour, day after day, can estimate the cost of the superexcellence which the public has come to expect as a matter of course."

The Film Community

By HERBERT G. LUFT

ISRAELI film star Ziva Ro-dann, who called herself Ziva Shapir when she arrived in this country ten months ago, has completed one picture, "Pharaoh's Curse," an appropriate title these days. The 21-year-old Sabra, Israeli beauty queen in 1954, also appeared in the Israeli movie, "Hill 24 Doesn't Answer." A graduate of the Habima, and a fluent linguist, Miss Ro-dann continued to study dramatics at the University of California while under contract to Universal-International Pictures. She now has been signed to a lead in "China Gate," a high-budgeted feature to be produced and directed by Samuel Fuller.

Moshe Oysher's English-language picture, "Singing in the Dark," shot on location in Berlin by director Max Nossek two years ago, will be re-edited and the sub-plot eliminated. Cantor Oysher's rare tenor voice, his own musical score and his specific personality will show to better advantage in the new, tightened version. Oysher also plans a second feature in Hollywood, to be produced by Adolph Hoffmann.

Producer Joe Pasternak, himself a native of Transylvania, heads a Hollywood drive called "Operation Warm Coats," which appeals via newspapers, radio and television for used clothes for Hungarian refugees in camps of Central Europe.

Lee J. Cobb, Academy Award nominee for his portrayal of a ruthless union boss in "On the Waterfront," in his current motion picture assignment, "The Garment Jungle," switches to the role of a dress manufacturer who sacrifices his own life to rid the fashion industry of union-busting racketeers. A six-foot-tall New Yorker, Cobb formerly married to Helen Beverly, of the Yiddish stage, and niece of Maurice Schwartz, made his professional debut on Broadway at the age of 20 as a decrepit old man hobbling across the stage in "Crime

and Punishment." He was a student of aeronautical engineering, and holds a flight instructor's rating. In World War II he served as instructor of Army pilots.

Victor Vicas, young European director now under a long-term contract to 20th Century-Fox has been assigned to guide the filming of John Steinbeck's "The Wayward Bus."

Russian-born, he left Moscow with his parents in 1924 when he was just six, attended grammar school in Berlin, and when Hitler rose to power, his family moved to Paris where Vicas graduated from the French Film Institute.

With the outbreak of World War II, in September 1939, he enlisted in the French army and served with an anti-tank unit. He was taken prisoner by the Germans in June, 1940, but managed to escape, making his way to Nice.

In May, 1942, he arrived in the United States where he served as film editor of the Office of War Information and a year later was commissioned a lieutenant in the U. S. Signal Corps. In 1949 he went to Israel to photograph documentary shorts for Louis de Rochemont. He then organized his own company in Paris and co-wrote as well as directed 14 films in Israel, Belgium, Holland, Turkey, Austria, Portugal, Denmark, Germany and France, several of which were made for the Marshall Plan film program in Europe. The list included "48 Hours A Day," filmed for Palestine Films in Israel under Hadassah sponsorship, with Bavela Sasonkin, daughter of Habima's Rovina, playing the lead.

Vicas is married to Naomi Roukhomvsky, a well-known impressionist painter who had numerous exhibits in Paris. He speaks fluently French and Hebrew and aims to settle in Israel after conclusion of his Hollywood contract.



Maimonides Street in Cordova

alcove with room for one Torah. To the west formerly stood a large plain cross. This has been removed, but it has left its indelible mark on the wall. Above, to the south is the ladies' gallery, once separated from the men's section by lattice-work.

In 1935, when world Jewry celebrated the eight hundredth anniversary of the birth of Maimonides, a religious service was held there for the first time since the expulsion. A plaque was erected in the courtyard which, translated from the Spanish, reads: "Eighth Centenary of Maimonides, 1135-1935. Spain, through the Government of the nation, expresses homage to the immortal genius of Judaism. Cordova, his birthplace, offers him the veneration of his memory."

Passing through Spain one is irresistibly led to the place recalling the Inquisition. In a small provincial town is a tribunal chamber on whose doors is inscribed: POSA DE LA HERMANDO. I peered in. It consisted of two chambers, cold and gloomy inside. A lower cell was reached only by a hole in the floor, even darker and danker than the rooms above and lit by a single naked electric bulb.

I grew sick of this chamber's mute tales of torture. But I was fortified by my recent visit to Israel and could place alongside the grim testimonial of the past the image of that thriving land.

SPORTS

By HAROLD U. RIBALOW

THE Brith Sholom Annual Sports Award for 1956 has been tendered to Lou Little, who led Columbia University's football team for 27 years. Previous winners of this prize were Babe Ruth, Joe Louis, Frank Leahy, Branch Rickey and Bert Bell. Babe Zaharias was last year's winner.

While we like Lou Little and appreciate the role he played in the development of Sid Luckman, we think this is a good time to wonder out loud on what basis a Jewish organization makes its sports presentations. Certainly some of our top Jewish athletes could have received the award recently. I could think of Al Rosen this year, in recognition of the completion of a great career. I could think of a lot of other Jewish athletes who could get this award.

This isn't normally a society gossip column, but exceptions can be made. Angela Buxton, who was the runner-up in the women's singles at Wimbledon in 1956, and is probably the best Jewish tennis player, female side, in many a day, has married Barney Goodman, a London businessman. British tennis has faltered more than somewhat in the past decade, but the emergence of Miss Buxton has made the British woman a threat on the tennis court.

A correspondent wants to know whether Dolph Schayes, the basketball star of the professional Syracuse Nationals, is Jewish. That he is. We remember him when he was an NYU star and he reminds us of Hank Greenberg. Both Hank and Dolph were pretty awkward boys for a long time, but hard work made them top players. Schayes, who is 6-8, is one of the all-time stars of the pro-league, although in college he was big but only fair.

Some years ago, a motion picture film with John Garfield, "Body and

Soul," was supposed to be based, in part, on the life of Barney Ross, the Jewish scrapper from Chicago who held the lightweight and welterweight title in the 1930's. It was an exciting film, all right, but it wasn't really Barney's story. Now we hear from Hollywood that Barney's life story will really be made. It should—or could—be a memorable one.

Here are some highlights we'd recommend for filming:

Barney's two fights with Tony Canzoneri. When he licked Tony the first time it was believed by fight fans that Barney had won a home town decision in Chicago. But then he whipped Tony in New York, thus winning recognition as a fine fighter.

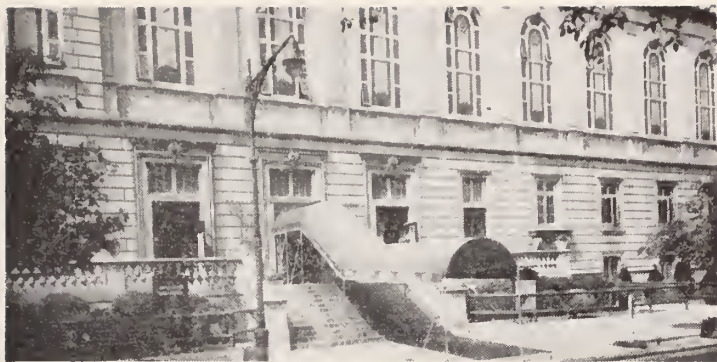
Ross' three bouts with Jimmy McLarnin. The Vancouver fighter had built up a great reputation and had beaten many of the top men of the day. In the three fights with Ross, boxing history was made, and Barney won twice.

The battle Barney Ross made as a Marine at Guadalcanal, when he was outnumbered and surrounded by Japanese but fought his way safely to American lines.

The tragic, yet triumphant war Barney fought against the drug habit.

And the movie-makers should not forget Barney's exciting childhood: the tragedy of his father being shot down by gangsters and Barney fighting his way up from genuine poverty to two boxing crowns.

Today, Barney Ross is gray and a trifle heavy, yet he still walks with the cocky swagger of a champion. The entire nation rooted for him when he voluntarily entered a hospital to beat the dope habit. We all were proud of him when he was a war hero. And we remember his losing, but incredibly brave fight against Henry Armstrong, when he lost his welterweight title. Now, we hope a great film is made of a great career.



NEWS OF THE CENTER

Guest Preacher on Jews Behind "Iron Curtain"

This Friday, February 22, at our Late Friday Night Lecture Services, we will have as our guest preacher, Rabbi Harold H. Gordon, General Secretary and Chaplaincy Coordinator of the New York Board of Rabbis. He will speak on the subject "Three Million Question Marks—Jewry Behind the Iron Curtain." Recently Rabbi Gordon led a delegation from the New York Board of Rabbis that studied Jewish religious life in Soviet Russia, Poland and Czechoslovakia. This was the first official rabbinical visit from the U. S. A. in forty years.

Rabbi Harold H. Gordon, a native of Minneapolis, Minn., was graduated from the University of Minnesota, cum laude. He studied at the Hebrew Theological College, Chicago; the Jewish Theological Seminary and Columbia University, New York; the Hebron Yeshiva, Jerusalem, and was ordained by the latter institution. The Jewish Theological Seminary awarded him the degree of Doctor of Hebrew Literature. During World War II, he attained prominence as the Flying Chaplain in the Air Transport Command, with a unique military congregation in Iceland, Greenland, Baffin Land, Labrador, Newfoundland, Bermuda, Azores and Scotland. He was discharged with the rank of Major, which he held in the United States Army Reserves.

Since 1946 he has been General Secretary and Chaplaincy Coordinator of the New York Board of Rabbis, an organization of over 700 Orthodox, Conservative and Reform rabbis throughout the State of New York, the oldest and largest rabbinical organization in the country. He is also Director of the Board's Institute for Pastoral Psychiatry at Mount Sinai and Bellevue Hospitals and Executive



Dr. Harold H. Gordon

Secretary of the Brith Milah Board of New York.

Rabbi Gordon has travelled extensively in Europe, North Africa, Israel and the Far East. A few years ago, he surveyed Jewish religious and educational conditions in France, England, Norway, Sweden, Denmark, Finland, Germany, Holland, Belgium, Switzerland, Italy, Greece, Spain, French Morocco and Israel. His recent journey, for the same type of survey, was made in Turkey, Pakistan, India, Thailand, Burma, Singapore, Hong Kong, Philippines, Japan and Hawaii.

Cantor Sauler will lead the congregational singing.

Advance Notice

Next Friday, March 1, at our Late Friday Night Lecture Services, Rabbi Kreitman will continue his series on "Are Our Jewish Customs and Laws Ancient or Antiquated?" The subject will be

"Bar Mitzvah and Bat Mitzvah — New Forms of Jewish Ceremonies."

The Bat Mitzvah of Nancy Markowe, daughter of Mr. and Mrs. Benjamin Markowe, will be held on that evening.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Ralph Moscovitz of 1145 Eastern Parkway on the celebration of their son Richard Warren's Bar Mitzvah at the Center this Sabbath morning, February 23.

Daily Services

Morning services: 7:00 and 8:00 A.M.
Monday through Friday; Sunday 7:50 and 8:50 A.M.

Minha services: Week of February 23 — 5:30 P.M. Followed by Maariv.

Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M.

Before the class there is a service in the Synagogue at 8:50 A.M. The Breakfast which follows the service is sponsored this week by Mr. Joseph J. Krimsky.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

Sabbath Services, February 22

Friday evening services 5:30 P.M.

Kindling of candles at 5:20 P.M.

Sabbath services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portions of the Torah — "Vayakhel" Exodus 35.1-38.20.

Haphtorah Reading: Prophets: I Kings 7.40-50.

The class in Talmud, led by Rabbi Jacob S. Doner, will be held at 4:00 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 5:00 P.M.

Minha services at 5:30 P.M.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BERGER, MONROE H.: Married; Res.: 201 Crown St.; Bus.: Attorney, 565 Fifth Ave.; *Proposed by* Harry L. Berger.

BROWN, MISS SHEILA: Res.: 796 Howard Ave.

CANTOR, MURRAY L.: Married; Res.: 240 Crown St.; Bus.: Real Estate, 44 Court St.

FRIEDMAN, LARRY: Single; Res.: 426 Rockaway Pkwy.; Bus.: Pharmacist, 1801 Avenue U.

GOLDSTEIN, BERNARD: Single; Res.: 1108 E. 43rd St.; Bus.: Wholesale Meat Dealer, 352 Johnson Ave.

KATZ, GEORGE A.: Single; Res.: 1930 E. 8th St.; Bus.: Towel Service, 502 Neck Rd.; *Proposed by* Dr. Milton Schiff, Dr. Joseph Horowitz.

KRANER, THOMAS J.: Single; Res.: 480 Eastern Pkwy.; Bus.: Magazine Publishing, 366 Madison Ave.; *Pro-*

posed by Irvin I. Rubin, Mrs. Meyer A. Rosen.

LADERMAN, MISS JUDITH: Res.: 410 Eastern Pkwy.

PASTOR, JEROME: Married; Res.: 1232 E. 45th St.; Bus.: Chiropractor, Same.

REICH, EUGENE: Single; Res.: 2401 Nostrand Ave.; Bus.: Accountant, U. S. Army Audit Agency; *Proposed by* Melvin Oringer.

WOLFSON, SHERMAN: Married; Res.: 1562 Carroll St.; Bus.: Executive, Midwood Steel Co., 747 Evergreen Ave.; *Proposed by* Samuel Palley, David M. Gold.

Reinstatement:

ABRAMS, MEYER: Married; Res.: 150 Crown St.; Bus.: Ass't Treasurer, American Metal Co., 61 Bway.

ISER, WILLIAM: Married; Res.: 8702 Avenue A; Bus.: Building Construction, 319 Wythe Ave.; *Proposed by* Leo Kaufmann, Jack Sterman.

JAMES J. JACKMAN,
Chairman, Membership Committee.

THE HEBREW SCHOOL

THE pupils of the Hebrew School are honoring Dr. and Mrs. Moses Spatt by planting a grove of 1,000 trees in Israel in their name. Funds for the grove were raised by the students through the sale of JNF stamps in connection with *Tu B'Shvat* (Israel Arbor Day). Rabbi Mordecai H. Lewittes, principal of the school, stated: "We are happy to honor Dr. and Mrs. Spatt because of the interest they have shown in the Jewish education of our children and because of their devotion to the upbuilding of the land of Israel." Mrs. Elias N. Rabowitz was in charge of the project.

At a Community Breakfast on January 20 Mr. Sholom Secunda, music director of the Center, addressed our high school students on "The Importance of Jewish Music Month." He spoke of the influence of the Biblical cantillation on composers such as Leonard Bernstein, of the musical talents now found in Israel and of the influence of Jewish musicians on popular American music. Guests at the breakfast were students of the Marshalliah Hebrew High School, pupils of the gradu-

ating class of our Pre-Consecration department, as well as those enrolled in the Post Graduate classes and the Post Bar Mitzvah class.

Our high school classes have formed a Council under the guidance of Mr. Nathan Savitsky. One of the projects initiated by the Council was the sale of Israeli tree certificates.

Mr. David Slominsky, a member of our faculty, has recently been licensed by the New York City Board of Education as principal of an elementary school. Mr. Slominsky presently teaches at P.S. 25 and is awaiting his new assignment. In addition to a full program of instruction in our Hebrew School, Mr. Slominsky teaches Yiddish and Hebrew in our Institute of Jewish Studies for Adults.

On Monday, February 18, at a special assembly, Prayer Books were presented to pupils of our first grade classes who have completed the primer and are now ready for the study of *Siddur*. Teachers of the

beginning classes are: 1A-1, Mrs. Paula Weinreb; 1A-2, Mrs. Jean Beder; 1A-3, Mrs. Betty Rothberg; 1A-4, Mr. Hyman Campeas; 1A-5, Mrs. Jean Beder. Refreshments were served by a committee of parents headed by Mrs. Sadie Soloway, president of the PTA. Rabbi Lewittes stressed the importance of the *Siddur* in the life of the Jew.

Members of the Choral Group are preparing an operetta titled "A Song for Queen Esther" to be presented next month at a Purim entertainment. Mr. Marvin Antosofsky, music instructor of the Hebrew School, is in charge of the performance.

YOUTH ACTIVITIES

THE month opened with a teen-age dance in the Main Ballroom. Over 300 youngsters, consisting of our club members and their friends, spent a most enjoyable evening.

Since that event many projects have been preoccupying our younger membership. We list them herewith:

1. *Hebrew Dance.* Several fruitful and enjoyable sessions have already been held with our professional dance instructor, Aryeh Cooperstock. The most recent one took place on the eve of Lincoln's Birthday. Another is scheduled for this week, on the eve of Washington's Birthday.

2. *Hug Ivri Lanoar.* Our Hebrew-Speaking Group for Youth had an inspiring meeting at the end of last month, and last week another gathering of this group took place.

3. *Week-end Kinus.* During the week-end of March 15-17 our club members will sponsor, in conjunction with the United Synagogue Youth, a Convention of Jewish Living. In addition to our own teen-age membership, our Center will act as host to numerous youngsters from other parts of the city who will stay with us for the week-end.

5. *Purim Carnival.* Our clubs are hard at work in planning and preparing for this long-heralded event. While the Carnival is tremendously exciting and unusually colorful, there is much more to it than meets the eye—and that is, the many hours of enjoyable preparation in an atmosphere of congeniality and fellowship. This year's Carnival will be held on Saturday night, March 23.

YOUNG FOLKS LEAGUE

IT'S Washington's birthday, so we cannot tell a lie. The trip up to Bear Mountain early in February was a howling success. With the girls bringing food and the men the cars, with skiing, ice skating and lolling in front of the open fire, what more could be asked for?

Dr. Morton Siegel, on January 30, spoke on "The False Prophets." The audience at this third in our religious series of Great Jewish Movements was enthusiastic.

Mike Rosenfeld handled the program for February 13. A heated book discussion developed.

The new chairmen of the Membership Committee are Norman Mattisinko and Muriel Burickson. Planning a two-fold campaign, these two dynamic members will intensify the follow-up on prospective members who have attended our meetings, and will institute a new-membership drive in the near future.

It's the simplest thing in the world to get a friend, an acquaintance or a prospective member invited to a meeting. Just write his or her name on a slip of paper and hand it to me or to the lady at the desk. A formal written invitation will be sent out promptly. When that person comes down, he or she will be briefed by a member of the Host and Hostess Committee before attending the meeting.

The attendance at Sunday bowling sessions have been eye-popping. Plenty of alleys, lots of competition, and lots of gossip for the majority. We're down there every Sunday at 2:30, Kings Recreation Center (see below).

We're planning the Cotillion again for May. What would you suggest for a name? Turn in all suggestions to me. The winner will receive a free — mind you, free — introduction to Kotimsky and Tuchman, our caterers.

Schedule

Friday, February 22, March 8, 22. Oneg Shabbat. Late Friday night services to be conducted jointly by the Young Folks League and the Junior League. Beautiful services, singing, refresh-

ments, lively debates. Your friends may come to enjoy the evening with you.

Saturday, February 23, March 2, 9, 16, 23, 30. Attend Sabbath services and meet the members of our group and of the congregation by being present in YFL row.

Sunday, February 24, March 3, 10, 17, 24, 31. Bowling at 2:30 at the Kings Recreation Center, Clarkson and New York Avenues. For keglers, amateurs and kibitzers, always an alley.

Wednesday, February 27, regular meeting. Debate against Forest Hills Senior Council; joint meeting with their members; questions to follow.

JUNIOR LEAGUE

THE Junior League continues to put into practice its basic principle of offering its membership a rich and varied program. The past few meetings consisted of the following: a socio-drama on rock-'n'-roll, a talk by Mr. Brickman on the Hungarian escapee situation, a Sweet-heart Social (in honor of Valentine's Day), and a discussion of juvenile delinquency led by a guest.

Looking ahead, we have the following plans:

March 7—An American Square Dance Social, directed by a professional caller.

March 14—A Purim Masquerade, ad-

Wednesday, March 6, regular meeting. Fourth and last speaker in the religious series, "Great Jewish Movements."

Wednesday, March 13, regular meeting. Arnie Magaliff & Co. presents another super-colossal, extravaganzaic Eternal Light presentation, just in time for Purim.

Wednesday, March 20, regular meeting. Purim party. Come and meet your own little *humintash*.

Wednesday, March 27, regular meeting. Trial By Jury — with all the lawyers we're loaded with. We've got to put them to some use. An actual trial, with defendant, witnesses, lawyers and judge—all YFL'ers.

MORRIS BLOOMSTEIN,
President.

mission to which will be restricted to those in costume.

March 21 — A Convention Program, based upon the National Convention of the Young People's League of the United Synagogue of America.

March 23—A collegiate dance.

March 28—A program on "Jews and Jazz," in observance of Jewish Music Month.

Next Thursday evening, February 28, the Junior League will present its annual Talent Night. A large program of amateur entertainment will fill the evening. All young men and young ladies of college age are cordially invited to join the group.

Holiday Gym Schedule Washington's Birthday

The Gym and Baths Department will be open on Friday, February 22 (Washington's Birthday) for men from 10 A.M. to 2 P.M. and for boys from 2 to 4 P.M.

Rabbi Kreitman Elected to Two Offices

Rabbi Kreitman was recently elected Vice-President of the Metropolitan Council of the Rabbinical Assembly. This body includes the Conservative Rabbis in the Metropolitan District of Greater New York. Rabbi Kreitman has also accepted the chairmanship of the Crown Heights-Eastern Parkway Council of the Jewish National Fund.

Reading of the Megillah

On Saturday evening, March 16, Purim Eve, we shall hold special services in the Main Synagogue at 6:00 o'clock. Rev. Meyer Rogoff will read the Megillah.

Sunday morning, March 17, services will be held at 8:00 o'clock at which time the Megillah will also be read.

Minyan—Sunday, March 17

On Purim morning, March 17, there will be only one minyan starting at 8:00 A.M. The regular schedule for the Mishnah Breakfast and Class for that Sunday will follow as usual.

The Talmudic sages say that Purim would be observed by all the Jews forever, even when all other holidays would be forgotten. On March 17th (the 14th day of Adar) Jews all over the world will be celebrating Purim, the day that Haman had chosen to annihilate the Jews and the day on which they arose in defense of their lives against their attackers. Queen Esther, about whom the Scroll of Esther was written, was a woman of great initiative and valor. Through her ingenuity the Jews escaped Haman's plots of destruction. The fast of Esther which is predated this year (11th day of Adar) because the 13th of Adar falls on the Sabbath, also recalls the fast that Esther had ordered as a prayer to God to save them. Thus we participate in the troubles of our people as well as in their triumphs and joys.

As Sisterhood women we are ever mindful of the example set before us by Esther. We pray that her courage and loyalty serve us as an inspiration and a hope in these days of despair. May we be able to emulate her noble spirit of womanhood in our own generation.

MOLLY MARKOWE, President.

The General Meeting

Sisterhood's general monthly meeting was held on Monday night, January 21. After the singing of the national anthems led by Mrs. William Sauler and accompanied by Mrs. Robert Epstein, Mrs. Herman Soloway delivered an opening prayer.

Shirley Gluckstein, Social Actions Chairman, clarified for us problems in Middle Eastern affairs. She reminded us that the United Nations allots economic aid to the Arab refugees. The proposed plans of Canada and Iraq to absorb these people were thwarted by Nasser, as were the previous attempts to alleviate the tension created through them.

Mrs. Benjamin Markowe, president of Sisterhood, read a letter from the chairman of this meeting, Mrs. Julius Kushner,

who was prevented from attending because of illness. We were informed that Sarah Kushner had enrolled 30 members in our Chai Club (a contribution of \$18 or \$25 to the Seminary). The Seminary plans to provide dormitories for their women students, and the newly formed Chayai Olam Club endeavors to assist this program. A donation of \$100 entitles a person to participate in this much needed project. We are happy to announce that Mrs. Rose Horowitz is the first Chayai Olam member from the Center and her name, as well as the names of other supporters, will be inscribed on a plaque in the proposed building. Anyone desiring further information about Chai or Chayai Olam may contact Mrs. Julius Kushner (SL 6-3997).

Mrs. H. Herbert Rossman, our guest speaker, spoke sincerely and warmly about the activities of the Jewish Theological Seminary. In order for Jewish life to thrive, we must have competent rabbis, teachers, cantors, and lay leaders learned in Torah. Without Torah, the Jewish people can not exist. The Seminary, the center of learning and study, is well deserving of our support and a donation to this institution assures the survival of the Jews.

The film entitled "The World of Sholem Aleichem," produced by the Seminary for the "Frontiers of Faith" program, was shown. In it Arlene MacMahon, Ezra Stone, and Sam Levene poignantly read selections from the Jewish humorist, recalling life in the old country. A collation arranged by Betty Marks concluded an evening of education and entertainment.

Torah Fund

Our annual Torah Fund Luncheon will be held on Wednesday, March 20, at 12:30 P.M. A donation of \$6.11 (the numerical equivalent of the Hebrew letters for Torah) to the Seminary entitles the donor to attend this event. Ruth Mondschein will be the entertainer. A wonderful afternoon is promised, but the success of this affair is up to you. Reservations may be obtained by contacting

Mrs. Abraham Meltzer, chairman (PR. 2-2049), or Mrs. Fred Zimmerman (SL 6-5452), co-chairman.

The Bells Are Ringing

I had the pleasure of sitting next to an ardent Zionist who is on the professional staff of the Jewish National Fund. During the course of the conversation he remarked that the following evening he was going to see the "Bells Are Ringing" for the eighth time. My curiosity prompted me to question his frequent attendance and he replied that he enjoyed the show and that he was Mr. Tuvim, Judy Holliday's father. ("Holliday" comes from Yamin Tuvim, or Tovim.) Not only Mr. Tuvim, but the critics too enjoyed this show and recommended it. Sisterhood chose "Bells" for their theatre party on Monday, March 4. Just a few tickets are left and they may be obtained by calling Mrs. Abraham Meltzer (PR. 2-2049).

Kinus

The Youth Activities Committee has planned a Kinus (Convention) at our Center for March 15, 16, and 17. Teenagers from other parts of our borough have been invited to participate. The Center has arranged a Sabbath luncheon and a Sunday breakfast for these youngsters. As many homes as possible are needed to house these guests and to welcome them to our community. If you are able to accommodate one or more youngsters, please contact Mrs. Abraham Michelman (PR 4-0817).

Cheer Fund

Mrs. Fannie Buchman, chairman of Cheer Fund, wishes to announce the following contributions (a donation celebrating a *simcha* or extending good wishes enables Sisterhood to perform many charitable duties):

Mrs. Frank Schaeffer, grateful for her husband's recovery and appreciative of the good wishes received this month from Dr. and Mrs. Moses Spatt, Mr. and Mrs. Isador Lowenfeld, and many others received previously, gave a generous contribution of Chai. Dr. and Mrs. Moses Spatt rejoiced in Mr. Harry Blickstein's recovery from illness. Mr. and Mrs. Lawrence Meyer celebrated Mr. Ira Gluckstein's recovery. Mr. and Mrs. Barney Rogovin celebrated the birth of a grandson. A congratulatory contribution was given for Shari Ostow by her parents,

Mr. and Mrs. Kalman Ostow and also by Mr. and Mrs. Lawrence Meyer to celebrate her engagement. Mr. and Mrs. Samuel Greenblatt shared the *simcha* of their grandson's engagement with us. Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Benjamin Markowe, and Mr. and Mrs. Isador Lowenfeld contributed to Cheer Fund in memory of Lena Rosenman's daughter. Mrs. Fannie Buchman, Mr. and Mrs. Isador Lowenfeld and Mr. and Mrs. Benjamin Markowe wish a complete and speedy recovery to Mrs. Julius Kushner. Mrs. Benjamin Levitt, grateful for her recovery and thanks to her many friends for all the good wishes.

Kiddushim For the Junior Congregations

A kiddush will be given on February 23 in celebration of the Bar Mitzvah of Alan Rashkin by Mr. and Mrs. Jack Rashkin.

On March 2, Mr. and Mrs. Benjamin Markowe will sponsor a Kiddush in honor of the Bat Mitzvah of Nancy Harriet Markowe.

Celebrate your *simchas* with our children on the Sabbath. To secure the date you wish, make your reservations with Edna Krinsky (PR. 4-1163), or with Sylvia Moskowitz (PR. 2-1248), as soon as possible.

The March Calendar

Monday, March 4—12:30 P.M. — Board Meeting.

Thursday, March 7—12:30 P.M.—U.J.A. Workers Technique meeting at the home of Mrs. Harold M. Brown, 187 Sullivan Place.

Monday, March 11—12:30 P.M. — General Meeting. Presentation of a Purim play by members of Sisterhood.

Wednesday, March 20 — 12:30 P.M. — Torah Fund Luncheon.

Friday, March 22—8:30 P.M.—Sisterhood Sabbath. A symposium on "The Return to the Synagogue—From Jewish Identification to Jewish Living" will be moderated by Molly Markowe. The panelists will be Luba Aminoff, Edna Krinsky, and Laura Rubin.

Thursday, April 4—Luncheon for U.J.A. donors of \$25 or more in honor of Mrs. Fred Zimmerman.

HAPPY PURIM TO ALL

Support the AMERICAN RED CROSS.
Send your checks to Mrs. Lawrence Meyer, Chairman, c/o The Center.

THE GOLDEN AGE CLUB

THE interest and vim exhibited in the activities of the Golden Age Club this month could be an example to many a younger group. Even the record snowstorm of the year did not stop some of the membership from attending our weekly Wednesday meeting.

As news of our new club becomes more widespread, other organizations have become interested in it. The Einstein Lodge of the B'nai Brith invited the Golden Age Club to a meeting that the lodge felt would hold a special significance for the group. Their guest speaker was Rabbi Lewis, of Ireland, and the group had a wonderful time listening to him.

The club was invited by the Center to attend an afternoon program for Jewish Music Month given by Mr. Sholom Secunda. Many came out again that evening to enjoy and reminisce as Mr. Secunda told how the Jewish living, experienced by many of our Jewish composers, was the inspiration and the basis of the American music that they composed.

The group is always pleased when Rabbi Kreitman comes in to say "hello," and to give them a little talk. The Rabbi is very interested in this group and al-

ways takes the time to visit at their meetings.

The Golden Age Group also socializes outside of the Center. The members had a grand time at their theatre party, when they saw "The Ten Commandments." They were guests of the Center on February 6th, for the Center's celebration of Jewish Music Month. Special cards were issued, admitting Golden Age members to share and enjoy this outstanding program.

We have some home talent at every meeting. This interlude brightens the afternoon and puts everyone in a happier frame of mind. A Purim Party is on our agenda for March 12th, and there is also under discussion the idea of a weekend in Lakewood.

The club is looking forward to the near future when our new quarters will be ready. Then the members will have a place to meet more often and to expand their program. Plans are under way to have a celebration for this "Grand Opening."

All in our community are welcome to join the Golden Age Group.

MRS. JOSEPH J. KRINSKY,
Sisterhood Adviser.

YOUNG MARRIED GROUP

ON WEDNESDAY evening, January 23, the Young Married Group held its first annual "Reunion" meeting. The gathering brought together many "Y.M.G.'ers" of past years, and it was good seeing them all again. Most of those present renewed many old friendships and began several new ones. Rabbi Kreitman's well-chosen remarks were warmly received and enjoyed by all. Following the dancing, speeches and socializing there was a "Chew the Fat" session over bagels and lox, the likes of which has not been seen in the Center for a long time. A terrific time was had by all.

It was at the suggestion of Honorary President Arthur Safier that this program was planned. We wish to thank him for so constructive a suggestion and hope to make "Reunion Night" a yearly event.

Our annual Cotillion is planned for May 25 this year. Although the affair is a long way off, we must start our

work now. Many of you may have suggestions and ideas as to how to make this Cotillion the best ever, therefore I have scheduled the first general planning session for Wednesday evening, February 20. Please be present and make yourself heard.

The next regular meeting of the Young Married Group will be held on Wednesday, February 27. The feature of the evening will be a night of games. Join us for Pinochle, Canasta and Mah Jongg. I hope to see you then.

HERBERT LEVINE,
President.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books from Mr. and Mrs. Jack J. Gursky in honor of their son's Bar Mitzvah, and Mrs. Elsie Lemler in memory of her brother, Harry Freeman.

LINCOLN'S JEWISH ASSOCIATIONS

(Continued from page 10)

President Lincoln did not hesitate to jolly along the Jewish clergymen he encountered.

The story has been told that a delegation of American Jewish leaders, headed by Rabbis Wise and Isaac Lesser, of Philadelphia, called on President Lincoln at the White House on March 12, 1864, to protest against the refusal of the Swiss Government to recognize the rights of American Jewish citizens to reside there. The President resolved the issue in a unique fashion of his own by appointing an American Jew named Bernais as Consul to Zurich. "Are the elders of the Children of Israel satisfied with their Father Abraham?" Abraham Lincoln banteringly concluded, calling attention to his own Biblical name.

It is not generally known that a Jewish medical man was associated with Lincoln's martyrdom. Dr. C. H. Liebermann, a Washington, D. C., physician, was one of the nine medical men who ministered to Lincoln in his last hours. His portrait is among the 47 persons shown in Chappell's celebrated painting, "The Last Hours of Lincoln."

Jewish friends were in the forefront in the effort to raise funds for a National Lincoln Monument. Julius Hammerslough, of Springfield, Ill., was designated by the National Lincoln Monument Committee as a special agent to raise funds among Jews. The official minutes of the Lincoln Monument Association of Springfield, record among the very first contributors to the fund, the "Hebrew citizens of Alton, Ill." followed by The Hebrew Congregations of St. Joseph, Mo., and of Philadelphia.

Until recently the general public did not know that the brothers Henry and Joseph Seligman befriended Lincoln's family after the President's death and that they too stirred up nation-wide interest leading to the Congressional grant of a widow's pension to Mrs. Lincoln.

The "Lincoln penny," the first coin to bear the head of an American President, was designed in 1909 by Victor Brenner, a Jewish artist. Brenner's initials, V.D.B., appear on the coin, and can be seen with a magnifying glass close to the penny's rim under Lincoln's shoulder.

Some years after Lincoln's death, a Jewish admirer, Emanuel Hertz—a New York lawyer and brother of the late Chief Rabbi Joseph H. Hertz of England—published a popular volume of sermons and addresses which had been delivered from American Jewish pulpits when Lin-

coln died. A brilliant tribute to Lincoln's personality was written by Professor Solomon Schechter, who left London to become the President of the Jewish Theological Seminary of America.

The Bible was one of the handful of volumes on Lincoln's little bookshelf, and to its inspiration he owed substantially his spiritual outlook on life and his remarkable eloquence.

THE RED CROSS IN THE CURRENT CRISIS

ALL communities should be reminded, and ours particularly, that in the troubled Middle East, inside Hungary and in Austria, Red Cross is on the job. Late news from Naples that International Red Cross-chartered ships were evacuating refugee Jewish families from Egypt is the latest report to focus attention on the fact that the sun never sets on the need for Red Cross service. Here, too, five minutes after the recent Brooklyn waterfront explosion, the Brooklyn Red Cross was on its way to the scene, and long after the headlines had disappeared, Red Cross workers were making certain that the disaster victims had the funds to meet their explosion-caused medical and other needs. A few days later, Brooklyn Red Cross volunteers were back on the waterfront to meet incoming Hungarian refugee ships, as Hungarians of all faiths came to find freedom in the United States.

These are dramatic instances of Red

Cross work. There are many more in the twenty-four-hour, seven-day-a-week operation. Last year, 200,000 Brooklynites turned to their Red Cross for blood, for social service assistance involving Brooklyn soldiers, sailors and airmen and their families, for life-protecting training in first aid, life-saving, water safety and home nursing, and for other important ministrations of the hard-working Red Cross volunteers.

But none of this—the anti-starvation Hungarian food parcel assemblyline in the basement of the Brooklyn Red Cross, the teletype system which links Brooklyn with Red Cross offices at military installations around the world, the Red Cross ship taking the desperate from Alexandria to a new, free life could not be accomplished without funds, and without volunteers to help raise these funds.

Your Red Cross needs your help. Volunteer today—and be glad you can.

FORUM LECTURE

“Jewish Art and Architecture”

BY

DR. STEPHEN KAYSER

Director of the Jewish Museum

Wednesday, March 13, 8:30 P.M.

CO-SPONSORED BY

THE FORUM COMMITTEE

AND

THE INSTITUTE OF JEWISH STUDIES FOR ADULTS

This lecture will be illustrated with screen projections.

CENTER NEWS

The Jewish Theological Seminary Institute for Religious and Social Studies

Personal

Mr. Robert A. Morse, of 9 Prospect Park West, has been appointed as an assistant on the staff of the United States Attorney for this area.

Abraham Ginzburg Bequest To the Center

The late Abraham Ginzburg, a non-member, remembered the Center in his will, and we have received \$250 from his estate. We are most thankful and hope it will serve as an example to others to plan generously for the Center.

Congratulations

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Maurice Kozinn, of 615 Lefferts Avenue, on the celebration of their thirtieth wedding anniversary on February 6. Congratulations are also extended to Mr. and Mrs. Kozinn on the graduation of their son, Paul, from New York University Law School with the degree of Bachelor of Law.

Condolence

Our most heartfelt expressions of sympathy and condolence are offered to Mrs. Louis Koch, of 1370 Union Street, on the demise of her beloved mother, Sarah Beckerman on February 13.

A Center committee, under the chairmanship of Benjamin Markowe, is cooperating with the Institute described below.

IN 20th Century America, Jews have the dual obligation of explaining Judaism to America, and of contributing to the American cultural milieu the unique values and insights of Jewish tradition which will enrich the American heritage. The Institute for Religious and Social Studies is one of the means created by the Jewish Theological Seminary to discharge this obligation. A scholarly enterprise conducted on the highest academic level, the Institute is a fellowship of ministers and theological students of all faiths whose common concern with religion stimulates them to work together for the advancement of American democracy and world civilization.

The clergymen attending the Institute represent virtually every religious denomination. During the 1956-57 sessions, fifteen different denominations have been represented at the Institute. The group assembles each Tuesday morning for two classes, followed by a luncheon session at which a speaker develops one of the themes with which the fellowship has been concerned.

Begun in 1938 with an emphasis on the study of the challenges facing Western religions, the Institute has proceeded to an exploration of religious differences, to a study of minority groups, to communication as a basic problem in inter-group relations, and to an examination of the values to be communicated. Currently the Institute is concerned with the study of ethics.

The ideas developed at the Institute are disseminated to large groups of Americans both through the clergymen who attend and through the twenty-four Institute volumes that carry the thinking of the Institute membership to even wider publics. The books are to be found in the most important public and university libraries throughout the world.

Another way the Seminary has shown its concern for democratic values and goals is through intellectual leadership and staff assistance given the Conference on Science, Philosophy and Religion. In an effort to combat over-compartmentalization of American thought, the Conference attempts to focus the whole gamut of scientific, philosophical and religious thinking upon selected fundamental problems of democracy.

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Brooklyn Jewish Center Review

March, 1957

PASSOVER 5717

A MURAL SHOWING MOSES LEADING THE CROSSING OF THE RED SEA TAKEN FROM THE THIRD CENTURY SYNAGOGUE AT DURA-EUROPAS, AN ANCIENT CITY BETWEEN DAMASCUS AND BAGHDAD. THE WALL IN THE BACKGROUND REPRESENTS THE RISEN WATERS, AND THE OPEN HANDS AT THE TOP SYMBOLIZE GOD'S INTERVENTION. THIS IS STRIKING EVIDENCE THAT JEWS DID NOT FEEL ART WAS PROHIBITED TO THEM.

A LOST TRIBE RETURNS

By ARYEH NEWMAN

JEWISH LIFE IN RUSSIA TODAY

By THOMAS J. KRANER

NEW AESTHETICS FOR RITUAL OBJECTS

By ALFRED WERNER

A GREAT MAGGID REMEMBERED

By LEON SPITZ

OUT OF OUR PAST

A NEW DEPARTMENT

Edited by MORRIS COHEN

PASSOVER SYMBOLS



The symbols, in the plate:
A—Egg, B—Shank Bone, C—
Bitter Herbs, D—Lettuce, E—
Charoseth, F—Horse Radish.

PESACH — PASSOVER

Pesach is a Hebrew word meaning to pass or skip over. The Bible tells us that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzoh placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth,—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to

Sarah: "Make quickly *three measures of fine meal*: knead it and make three cakes." The three matzoth symbolize these three measures.

WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It

has the color of clay or mortar. We eat it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

LEST WE FORGET

The following is a prayer suggested for the Seder Services.

ON THIS night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name,

and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah:

And though he tarry,

None the less do I believe!

And though he tarry,

None the less do I believe!

I believe, I believe, I believe!

I believe, I believe, I believe

With perfect faith, with perfect faith

In the coming of the Messiah I believe!

THE CENTRALITY OF THE LAND OF ISRAEL

ACCORDING to our tradition the land of Canaan, later to be known as the land of Israel, was central in the minds of the Hebrews even before the exodus from Egypt and their establishment as a people. The exodus and the sojourn in the desert were but a prelude to their settlement in the promised land. Living on this land, the bonds of indissoluble union between land and people were fixed. The first and second dispersion from off the land served to heighten the consciousness of the centrality of the land and to deepen its meaning. Zion came to have a profound religious significance and symbolism for the Jews of the Diaspora. The hope of return to the land was equivalent to that yearning for closer communion with God which stirs the hearts of the pious.

As the civilized peoples joined in sharing some of the basic spiritual and ethical teachings of Israel, the symbolic meaning of the land of Israel too became a part of their heritage. The supreme sanctity of the land of Israel was admitted by the two great religions that issued out of Judaism, Christianity and Mohammedanism. Zion became for them, as it was and is for the Jews, a name charged with utopian hopes and strivings.

If this be a pattern of history, and we believe it to be so, we are witnessing today its logical unfoldment. Zion, the land of Israel both in fact and in spirit, has become central in the political consciousness of the nations of the world. The land and the State of Israel is the test now of man's capacity to go upwards towards those ideals which the nations have come to share with the Jews.

Many other considerations like oil and power alignments, may seem to statesmen

as the realistic questions of the moment. But the realism of today may turn out to be the folly of history. To us Jews

Passover marks the birth of a nation. The struggle for freedom, however, has more than national significance. The freedom torch lit by Moses and the children of Israel burns brightly for all mankind to observe.

It is no accident that Moses' words were inscribed on the American Liberty Bell, "And thou shalt proclaim liberty throughout all the land unto all the inhabitants thereof." The founding fathers read the story of the exodus from Egypt and were inspired to fight for the freedom of the colonies. It is well known that when Benjamin Franklin and Thomas Jefferson were asked to recommend a seal for the United States they suggested as a design the picture of the children of Israel escaping from Pharaoh. The proposed caption was, "Rebellion against tyrants is obedience to God."

So too the Negro slaves, dreaming of their own liberation, sang, "Go down Moses to Egypt land, tell old Pharaoh, let my people go."

In every generation the Jew has been a soldier of freedom. Political freedom, religious freedom, economic freedom—the Jew has played a prominent role in advancing the cause of liberty on all fronts.

Again the Jew fights for freedom today. Throughout the world he fights for freedom from bias; in Israel he fights for freedom from insecurity and attack.

In fighting the good fight for Jewish emancipation, the Jew is advancing the cause of freedom everywhere. Passover

who have faith in the meaning of history, the real question at hand is whether Zion will become now a powerful force for good in the political consciousness of man.

BENJAMIN KREITMAN.

ADVANCING FREEDOM

is a symbol not only of Jewish but of human liberty.

MORDECAI H. LEWITTES.

A DESERVED HONOR

WE EXTEND our heartiest congratulations to Moshe Maisels, editor of the Hebrew weekly, *Hadoar*, upon his receiving an honorary doctorate from the Hebrew Union College. Dr. Maisels well deserves this honor. As the editor of *Hadoar* he has carried forward the work of this great magazine and has helped to establish Hebrew culture in this country on a firm basis. As a philosopher, he has written two important volumes on Jewish thought. Martin Buber has described these works as combining within them "the universality of the Spirit with a profound understanding of the character of Jewish culture and history." Happily, these two books, originally written in Hebrew, were recently translated and summarized in one volume entitled "Thought and Truth." We are confident that Dr. Maisels will go from strength to strength in his contributions to the Hebrew language and to Hebrew thought.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"וְעַתָּה בֵּינֵינוּ"

An Intimate Chat Between Rabbi and Reader

HOTEL AND PUBLIC HALL MARRIAGES

I HAVE often had occasion to say that the standards of Jewish life are now being fashioned in the grass root communities of America and not in New York or in the other large metropolitan Jewish settlements.

These smaller communities scattered in all the cities of our land have a better chance to organize their communal life. The Jews there are more responsive to leadership, and they have developed a will to fashion a finer and more dignified Jewish living.

In one of the many Congregational bulletins that I receive, I read an interesting announcement which I believe is worthy of the attention of all Jews in our city. It appeared in the bulletin of the Shearith Israel Congregation of Dallas, Texas, and is a statement endorsed and signed by all the Rabbis of Dallas—orthodox, conservative and reform, and I presume that it appeared also in the bul-

letins of all the other synagogues and temples in that city. It reads as follows:

"The Rabbis of Dallas, with gratitude for the new Religious Buildings—completed, nearing completion, or planned—present the following statement to their fellow-Jews of the City of Dallas.

"Marriage in Judaism is Kiddushin, a sacred union of a man and a woman in the presence of God. It is appropriate that the service of marriage should be performed in an atmosphere of religious dignity. The most fitting of all places is in the House of God, in a sanctuary or a chapel. At times the home, a dwelling place of love and devotion, is suitable. What is unsuitable and undignified is the continued use of public rooms. We, as Rabbis, are chagrined at the fact that Jews are the only religious group who permit the sacred rite of marriage to be performed in such public facilities. We unite in our plea to all Jews to help us

enhance the religious dignity of the marriage ceremony by confining the scene of it to the sanctuary or the home."

The Rabbis are careful to state in an introduction to this statement that "Since a hotel wedding does not actually violate Jewish law (though it does violate Jewish sensitivity) the Dallas Rabbis cannot be remiss in their duties and refuse to perform a wedding taking place in a hotel. However, it is the feeling of the Rabbis that moral persuasion will gradually eliminate weddings in public halls."

I have often given thought to this matter. When you read the wedding notices in our daily newspapers, you rarely read of a Christian marriage taking place anywhere but in a Church. Some may have receptions following the church wedding in a hotel, but the actual ceremony, in nearly every case, is solemnized in the church. The families feel that it is a sacred rite and therefore should be performed in a sacred environment. Very few churches have the facilities or accommodations for wedding dinners or even receptions; and that is why you sometimes read of the reception being held in a hotel.

ISRAEL HAS FRIENDS

IN SHARP and grateful contrast to the tortuous convolutions of State Department policy and practices in the Middle East crisis has been the steady friendship and understanding of Israel's danger evidenced by the American people and press.

While the newspapers of the country have devoted their columns to expressions of hope that Israel would not resort to force, and that she would instead patiently use the agency of the United Nations to solve her problems, the press has nevertheless expressed full realization of the moral justification of Israel's reaction to Arab violence and deprivation of its rights. The threat of sanctions which the Secretary of State and the President so precipitatedly issued against Israel was immediately and uniformly rejected by all newspapers as an admissible solution. They were quick to note, and strong in the assertion of, the difference between the proposed punishment for Israel, and the absence of even a suggestion of sanctions against the Soviet Union because of its Hungarian intervention.

An outstanding example of the popu-

lar American attitude towards Israel is the consistent support of the American Christian Palestine Committee. This group, comprising leaders of opinion in many communities throughout the country, has for a number of years supported first the establishment of a Jewish national homeland, and, after Independence, the cause of Israel's economic strengthening and political stability.

At its recent annual convention the Committee adopted resolutions severely condemning the proposal for sanctions and reasserting its recognition of Israel's rightness and rights in the crisis.

The sentiments expressed by Congressional leaders were, regardless of political affiliation, of the same tenor. Republican and Democrat alike, Senators and Representatives from every section of the country rejected sanctions against Israel. It is not unreasonable to believe that this unity of American opinion will in the long run prevail over any policy of expediency, and will insure equitable American and international treatment of Israel.

WILLIAM I. SIEGEL.

We Jews, like our brethren in Dallas, are fortunate that all the newly built Synagogues and Centers do have splendid accommodations for dinners or receptions, if these are desired. There is, therefore, no excuse for having the marriage removed from the sacred surroundings. How much more meaningful the ceremony becomes when the young couple, in this most important time of their life, stand facing the Holy Ark, their thoughts and prayers drawn to their Divine Father.

I realize that customs and habits are not changed overnight; and that it may take a long time—certainly much longer than it will take in Dallas—for this wisely suggested practice to prevail. But I do have hopes that eventually Jews everywhere will realize the wisdom of this suggestion and bring back the marriage rite and celebration where they rightfully belong, in the House of God.

Israel H. Perutthal

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A LOST TRIBE RETURNS

By ARYEH NEWMAN

FOR the second time in two years the Israel airport of Lod recently witnessed the arrival of a batch of stolid dark-faced sturdy youngsters from Ethiopia. They came to join their comrades at the Youth Aliyah village of Kefar Batya in equipping themselves both vocationally and spiritually to act as leaders of their communities in the fastnesses of the Negus' jungle kingdom. They formed yet another link in the historic project of reuniting the Jewish tribes of Ethiopia known as the Falashas with the main body of their people.

Who are the Falashas? How many are there? What are their customs? Where do they live? The answers to all these questions are not all clear, though much of the mystery that surrounded them has now been penetrated with the existence of a permanent educational mission amidst them established by the Jewish Agency's Department for Torah Education to the Diaspora some three years ago. Many theories have been advanced regarding their origins. The Falashas maintain in common with many medieval travellers who either heard of them or actually met them that they originate from the time of the Queen of Sheba's mission to King Solomon. Others would trace their ancestry to the Jewish military colonies established in Upper Egypt prior to the destruction of the First Temple six to seven centuries before the Christian era. At any rate it seems quite probable that they have an unbroken history dating back to Second Temple times, and that there was some contact between them and the Himvaritic or South Arabian Jewish tribes that maintained their own independent kingdom and dominated that region in the early centuries of the Christian era. Like these independent Jewish neighbors of theirs the Falashas were at one time a ruling power in Ethiopia and numbered some hundreds of thousands.

Ethnologically the Falashas differ somewhat but not a great deal from their dark-skinned African neighbors whose language they speak, which indicates that those adventurous sons of Israel who brought Judaism to this primitive jungle land intermarried with the local population and soon impressed large numbers of



Falasha children rehearsing the Seder

them with the spiritual message of the Jewish way of life. This conversion of African tribes reminds us of the tremendous influence that Judaism wielded after its contact with Greek culture in the centuries immediately preceding the Christian era, resulting in familiarizing large sections of mankind with its unique monotheistic doctrine and ethical message.

We know of kings and princes—Greek, Roman and Persian—who succumbed to its fascination and embraced Judaism. Christianity developed at a time when the intelligentsia of three middle east cultures were, to say the least, attracted by the customs and faith of the "peculiar people" in their midst. Many of them practiced Jewish customs such as the Sabbath. The independent Arab, Persian, Falasha and later Khazar Jewish kingdoms constituted a telling example of the remarkable vitality and fascination of the purely spiritual message of our forefathers before they were finally eclipsed by the physical fire of the church militant and the cold steel of the sword of Islam. Indeed we might have witnessed the gradual peaceful penetration of Judaism spreading its message "Not by might and not by strength but by my spirit saith the Lord" (Zechariah IV, 6).

The Falashas constitute probably the only relic of the great direct missionary influence of Judaism. In spite of persecution, attempts at exterminating them, mass conversions to Christianity in the last century, there still remain some thirty thousand of them who stoutly proclaim their adherence to Judaism, scrupulously keeping to the Jewish customs and traditions they have managed to preserve, cut off for thousands of years from their coreligionists in other lands. They call themselves Bet Israel (House of Israel). They are literally the People of the Book, the Old Testament in a local Ethiopian dialect constituting the sole source for their practice of Judaism apart from scanty oral traditions accompanying such observances as the Passover, where they are careful even to *kasher* their "hametz" all-year-round utensils for fear of leaving a vestige of leaven to remain after the festival, in accordance with Talmudic rulings. Similarly their marriage rites follow more or less Jewish precedent—without the *ketuba* (Rabbinic marriage contract.) Channukkah and Purim were unknown to them affording evidence of their early origin before these feasts were instituted. Their observance of the Biblical festivals was complicated by the

vagaries of the Coptic calendar and the differences in geography and climate between their African home and that of their faith. Thus they celebrated the feast of first fruits and the giving of the law in the autumn since that is harvest time in Abyssinia. Nevertheless they observed the feast of Pentecost seven weeks after the last day of the Passover, interpreting the "morrow of the day of Rest" (Leviticus 23:15) neither as the Karaites to imply the first Sunday after the Passover nor according to our Rabbinic tradition to mean the second day of Pesach. The influence of their African environment can be seen in their interpretation of Rosh Hashana not as a feast of "the

and play a leading role in the present organized attempt to cement the spiritual ties of the Falashas with the Jewish people.

Over three years ago Rabbi Samuel Beer, a Safad Rabbi and teacher, was sent by the Jewish Agency to begin the tremendous task of disseminating a knowledge of modern Judaism among the Falashas, and to set up a permanent institution there for training their "kohanim," religious functionaries. As referred to above, though there are many points of contact between Falasha and traditional Judaism there are many aspects which are entirely missing. Kindling the Sabbath lights, the Shofar, Lulab, the

nary in three- to four-month cycles. There, in an intensive programme of studies from five-thirty in the morning to ten at night, they learned the rudiments of Judaism, elementary general subjects and Hebrew. Rabbi Beer and his assistant, Jonah Bogola, a pupil of Professor Faitelovitch, compiled a book on the "Jewish Festivals" (*Haggei Israel*), translating it from Hebrew into Amharic, the Ethiopian national language. It included selections from Ethics of the Fathers and the Hebrew and Amharic alphabets in corresponding columns. Cards with the Hebrew alphabet and the vowel points were also printed. As a result of the distribution of this literature in every Falasha village and the efforts of the "kohanim," about eighty per cent of the Falashas, including women, are now familiar with the *alef bet*, the Shema and several basic Hebrew prayers. The first Hebrew book (*Pesiot*, "Steps")—a text book used by children in Israel religious schools, has now been mastered by the Falashas and they eagerly await the distribution of the second one.

One Jewish school under Ethiopian government auspices is now functioning as well as thirteen Talmud Torahs in various villages, the teachers having been trained in longer and shorter seminars held by the Jewish Agency emissary and his assistant.

Nearly two years ago, twelve of the most promising Falasha school pupils were selected to go to Israel and undergo training in Youth Aliya as instructors, to learn a trade and become conversant at first hand with a living Jewish environment in the Youth village of Kefar Batya. Soon they will return to Abyssinia, and already a new group has arrived.* They have proved most apt at agriculture in particular, and the girls will become certified nurses and midwives, vitally important in a country virtually without doctors. Their skills will serve their own communities and contribute to raising the standards of civilization in the country at large.

This project of improving both the spiritual and physical lot of his subjects has the blessing of Haile Selassie, the King

* With the opening of the Gulf of Elath to Israel shipping it has been suggested by the President of Israel that Falasha youth be trained as seamen to ply the trade route between Africa and Israel.

(Continued on page 23)



Falasha "Kohanim" being instructed in Judaism

blowing of trumpets" but as a feast of drums.

The first real step in ending their isolation from the Jewish world, apart from the occasional visits of travellers and scholars, came in the nineteenth century with the devotion of one man, the late Professor Jacques Faitelovitch, who died in October, 1955, in Tel Aviv at the age of 74. Prominent at his funeral were the twelve Falasha children training with Youth Aliya. A special memorial meeting attended by members of the Falasha community in Israel was held at the home of Israel's President, Izhak Ben Zvi, who takes a special interest in their welfare.

Professor Faitelovitch was known as the grand old man of the Falashas who went to live with them, and, in 1923, set up a Jewish school which remained in existence till the Italo-Abyssinian war. Some of his personal pupils still survive

Shema, Mezuzah and Tefillin, Kiddush, for example, were unknown to them. The first effort was the institution of the Jewish calendar. Rabbi Beer took a JNF calendar he had received from the Jewish Agency, had it printed with corresponding Abyssinian dates, and distributed it in every Falasha home. From the first, there was never any difficulty in public relations, in evoking response. The contrary was the case. At a public assembly of 400 Falasha leaders held on the Eve of the Passover in 1954 the traditional Hebrew Calendar was formally accepted. The enthusiasm of the Falashas in learning Judaism was so unbounded that many would take a journey of many months on foot through the jungle to reach the Department's teacher's seminary in Asmara. But the one emissary, with his Falasha helpers and limited funds, could not cope with all the candidates. Some thirty pupils were housed and kept in the semi-

JEWISH LIFE IN RUSSIA TODAY

by THOMAS J. KRANER

TWO New York University professors, Abraham I. Katsh and Christian G. Arndt, a Jew and a Christian, began a ten-day visit to Russia on August 15, 1956, to study problems of education, to investigate various collections of manuscripts dealing with *Hebraica Islamica* and to determine the present status of religious freedom behind the Iron Curtain.

The trip took them only to Moscow and Leningrad and was undertaken as private citizens. Russian citizens from all walks of life were met and interviewed—the farmer, on the collective settlement, the factory worker, scholar, educator, government official, librarian and religious leader.

Dr. Katsh observes that one important thing should be noted about their trip: "Although everything is controlled by the Soviet government, and this was noticeable especially in Moscow, we must say that what we saw and experienced was planned by us in advance and shown to us at our request."

Since Stalin's death it is easier for Western tourists to come into contact with the Russian people, but the average Russian still believes that America is a war-mongering, monopolistic country.

During Stalin's regime the plight of the Jews was one of cruelty and suffering. Now there is some improvement. "The Russian Jew," says Dr. Katsh, "feels that had Stalin lived another two years, the fate of the Jews would have been disastrous. As it is, fear and mistrust is still deep in everybody's mind, Jew and Christian alike."

Certain observations can be ascertained about Jewish religious life in Russia: The Soviet constitution provides for the parent to train children up to age eighteen, but prohibits schools or classes or groups in homes to be given religious education by others; the rites of circumcision and bar mitzvah are not completely prohibited; intermarriage is prevalent; there are some wedding ceremonies in the synagogue; Rosh Hashanah and Yom Kippur services attract young people but more out of curiosity and respect for their parents. Despite these factors and the public (not governmental) anti-Semitism and the listing of Zionism as a counter-revolutionary crime, the Jewish community maintains its allegiance and devotion to the Russian government.

One Friday night preceding services in the Leningrad Synagogue, the American professors, in discussing with the congregants the various rabbinical and other delegations that have visited Russia, got the impression, later confirmed, that any delegation from America or other western countries was of utmost importance to encourage the people to believe that hope was not dead and that the outside world had not forgotten them. "Stalin's name," says Dr. Katsh, "is always mentioned with the words 'May his name be blotted out forever.' This feeling about visitors is true for all religious denominations and it was made clear to us when we attended Christian services. Rabbi Schliffer, head of the Jewish religious community of Moscow, was proud of the Siddur which he arranged and which is named 'the Siddur of Peace.' The word Shalem (complete) which has been used for years in the standard Siddur editions, is replaced by Shalom (peace) and there are two prayers; one for general peace of the world, emphasizing that Russia is the protagonist of peace, and another prayer for the welfare of the Russian government. A prayer for the welfare of a government is a common practice and a religious obligation, but the Schliffer phraseology is different. Many have accused the rabbi of working with the government and of being responsible for the many of the GPU activities. Our impression is that the rabbi is genuinely interested in promoting and perpetuating Jewish religious life in the U.S.S.R., and though his deeds and actions echo the spirit of the government, he, nevertheless, heads it with dignity and understanding.

"We are sure that he is being watched and his activities constantly checked. In the Leningrad synagogue everyone came over to us to say 'Gut Shabbos' and talked freely, in the Moscow synagogue there was an undercurrent of tension and reticence."

In Leningrad, Mr. Gedaliah Pechersky, a dentist and president of the synagogue, told the visitors that there was an official *shochet* both in Leningrad and Mos-

cow; the *kehillas* in Leningrad and Moscow are approved by the government, and there are many *minyons* daily from 6-11 A.M., and also for evening services.

Dr. Katsh points out that, "These *minyons* are held in place adjoining the synagogues in both cities, but Saturday morning services are conducted in the big synagogues. In Moscow, the Friday night services are also held in the big synagogue. There were also studies in the Talmud for those over 18. Both synagogues contain



President of the Leningrad Synagogue with the Gabaim. Dr. Katsh is at left.

huge libraries consisting of rabbinic and hassidic literature. The shortage of *siddurim* and *taliesim* was noticeable, but not so books dealing with Responsa or Bible. However, the rabbinic literature of the last thirty or forty years is not available, and many of the great rabbis are unknown to the community. Of all the rabbis of Israel, Chief Rabbi Herzog's name was the only one they knew. Even such songs as 'Ani Maamin,' used in European consecration camps during World War II, and modern Israeli songs so popular in America and Israel were unknown to them.

"One recalls the great centers of learning in Russian cities such as Vilna and Minsk, which, as a result of their Jewish creativity, assumed the name of Jerusalem. Today, all this is gone. Jewish culture has disappeared completely. There is no Jewish press, no Jewish publications and no Jewish schools. Whenever one visits the synagogue in Leningrad or Moscow, the only symbol of the Jewish tradition are the old people, who are terribly disturbed by the dismal outlook."

To illustrate the Russian Jews' attitude toward Israel Dr. Katsh noted that, "They were proud of the establishment of the new State, though afraid to mention it. The implication was that the emergence of the state might help them, too. They had very little knowledge of what was happening in America or in Israel and were curious about the lives of the people in both countries. One person in Leningrad mentioned he was receiving the communistic paper published in Israel. Never during my conversations did I receive a clear request for delegations from Israel and America. It was our impression that it was contrary to government policy to offer such invitations unless they came directly from the government. But the need for such delegations was constantly implied in our discussions with Jewish and Christian leaders."

In Leningrad the professors were given a reception by the Jewish community and asked numerous questions—Is it legal for American Jews to have an education? How is the Sabbath observed in both countries? Who are the spiritual and cultural leaders? Incidentally, women were not present at Friday night services in either Leningrad or Moscow.

Although many Jews are unemployed there was no real complaint about this situation because the Jews felt conditions had improved since the period of the "doctor trials" and the death of Stalin. Therefore they are living on new hope for the future.

Since one of the purposes of the professors in visiting Russia was to locate the collections of manuscripts on Hebrew and Judeo-Islamic studies which had been the property of private individuals, libraries, academies and synagogues, they inquired at institutes of higher learning. In the Oriental Institute of Leningrad and at the Department of Oriental Studies of the University of Leningrad,

the professors met distinguished scholars of Hebrew and Islamic studies who, as Dr. Katsh says, "not only train other specialists, but devote their time and energy in discovering from these resources vital information hitherto undisclosed."

The Oriental Institute issued a *Festschrift*, or scholarly publication, in which K. B. Starkover, a well-known scholar of the Golden Age of Spain, presented some unpublished letters of the Hebrew poet Judah Halevi, and articles on the Dead Sea Scrolls and medieval Hebrew poetry.

Among the manuscript collections in the Institute is the Friedland group which includes Bible commentaries, linguistic material, Karaite literature, Kabbalah and documents pertaining to the history of the Russian and Oriental Jewish communities. One particularly rare item is a scroll (combining the Pentateuch and the prophets) with the signature of the owner, Sai'd, who writes that he sold it in the year 4607, according to the Hebrew calendar.

In Leningrad's public library the famous Abraham Firkowitch collection was studied. "Firkowitch," said Dr. Katsh, "came from the Crimean Peninsula, and in his zeal to prove that the Karaites had settled in the Crimean for a much longer period than previously accepted, travelled to Cairo and elsewhere to bring back the largest collection of Hebrew and Samaritan manuscripts in the world. The Leningrad library bought one

part of the Firkowitch collection in 1876 and the remainder after his death in 1874."

The second Firkowitch collection contains 1582 manuscripts of the Hebrew bible and the Masora written on parchment, and an additional 725 written on paper. Some of these date from 929 to 1121 and most were written by Aaron ben Asher, the greatest Masoretic authority of the early tenth century. He was responsible for the exact punctuation and the exact Masora of the Tiberian text which we have in our Bible.

One document, published by Alexander Harkavy in 1875, is a copy of the letter sent by Joseph, the Jewish king of the Khazars, to Hasdaj ibn Shaprut, the noted Jewish physician and high official at the court of the Omayyad Caliph Abudurrahman an-'Nasir, who ruled in Cordova, Spain, in the tenth century.

The Leningrad Library houses the famous Babylonian Code of the Prophets (916), a New Testament manuscript of the fifth century, the Antonin Collection, consisting of 1200 fragments of the Cairo Geniza, and the collections of Israel Zinberg, David Magid, Gotlieber and Wilenchik.

"In the library of Moscow, In The Name of Lenin," said Dr. Katsh, "we studied the two-volume handwritten catalog of the Baron Gintzburg collection and also microfilmed a great number of them. One of the catalogs was arranged



Hebraica scholars in the Oriente Institute of the Leningrad Academy. From left: Dr. Katsh, Dr. Tichonor, Director of the Institute, Miss Starkover, Dr. Pankoloff and Dr. Zislin.

for Joseph Gintzberg by Schneuer Saks and is called 'Bet Yosef.' The manuscripts deal with Kabbalah, Responsa, Judeo-Arabic and Aramaic commentaries on the Bible, linguistics, liturgy, Middle Age Hebrew scholarships of Italian Jews, lexicography, Karaite literature, the works of Maimonides and literature on medicine.

"All told, there must be about fifteen or twenty thousand manuscripts in the libraries and learned societies in Leningrad and Moscow. Our meeting with the scholars in Leningrad brought about an agreement of exchange for books and microfilms of manuscripts of the numerous collections. Seventy-five of these microfilms are now in the New York University Jewish Culture Foundation Library of Judaica and Hebraica. At the same time, the Russian scholars have received some 200 books dealing with the latest discoveries and research in the Hebrew language."

To gather further information on the educational system in Russia, Professors Katsh and Arndt visited the Deputy Minister of Education, Arsonyev. He told them that that purpose of supporting national languages and culture was for the benefit of all Soviet citizens. The professors asked the Deputy Minister these questions:

"Could Hebrew be taught in at least some ten-year schools in the U.S.S.R., under auspices of the State Educational System under a system as practiced in the United States, where Hebrew is taught as a language in the public schools."

"The Deputy Minister's first reply," related Dr. Katsh, "was that the same procedure applied to those of the Jewish nationality as to all other nationalities. He then suggested that the Hebrew language and culture could be fostered in Biro Bidjan. When we reminded him that the Jewish people do not consider Biro Bidjan a separate republic, and the distance to Biro Bidjan makes it impossible for Jews from Leningrad and Moscow to study in Biro Bidjan unless they uproot themselves completely, he remarked that according to Soviet law, if ten or more children, with their parents' consent, request that the national language be taught in a given ten-year school, the authorities must comply with this request. Upon our questioning of whether this law applied to the teaching of Hebrew as well, he said emphatically,

'Yes.' Moreover, upon our further asking whether this law applied also to general culture, the reply was in the affirmative. Under culture, the Minister explained he meant literature, history and music. We then inquired whether it would be permissible to quote the Minister, and he readily gave his consent. Realizing that we were on an important subject and that the Minister's statement was a matter of considerable national and international significance, we asked whether he would be willing to make a statement in writing so that we could quote him accurately. He readily agreed to this, and the following day we received a statement from him."

Although the Minister's letter is official and deals specifically with Hebrew it is still quite difficult for a group of Jewish youths to request that Hebrew be taught in their school because the local author-

ities find numerous ways to bring pressure on all who deviate from normal practices. There is a legal means to provide Hebrew but the leadership to maintain this position is lacking among the Jewish people who have been steadily weakened since 1917. Dr. Katsh pointed out, "In view of the total situation in the U.S.S.R. today, few Jewish young people will enroll for a course in Hebrew as an elective subject in an Institute or in a university. The whole program is geared for specialized students only. It is barely possible that the study of the Hebrew language and Hebrew culture can be made available in the secondary schools."

In conclusion Dr. Katsh wondered: "Will there be ten families among the Jewish population in either Moscow, Leningrad or elsewhere who will dare to request that Hebrew be taught in a ten-year school?"

THE FAMED MR. BRISCOE

ROBERT BRISCOE, the first Jewish Mayor of Dublin, arrived in the United States March 14 for a seven-week tour on behalf of the United Jewish Appeal and the Irish Societies.

The hundreds of invitations received by Mr. Briscoe since his unprecedented election last June have been handled on a fifty-fifty basis, Irving Rockmore, his representative here, said, so that the Mayor's appearances before Jewish and Irish groups will be in equal proportions.

Although Mr. Briscoe's tour is not an official state visit, his appearances are being made with the cooperation of the Irish Consul-General's office and with the participation of the many Irish societies in the United States.

During his tour, Mr. Briscoe will bid for more tourist travel in Ireland and speak for the current United Jewish Appeal campaign, Mr. Rockmore said.

An Orthodox Jew, Mr. Briscoe observes the Dietary Laws and all groups which he will address have been informed about this.

The current visit is not the first for Mr. Briscoe. As a member of the Sinn Fein, the Irish Nationalist party, he undertook several secret missions to the United States to raise funds and arms for the Irish rebels. As a Zionist, he led a 1939 delegation which sought international support for settlement of Jews in Palestine.

The Mayor's American representative said that unusual cooperation had been shown by the groups who want to hear Mr. Briscoe. In many cities where both Jewish congregations and Irish societies had extended invitations, and the mayor could not make two appearances, the groups agreed to a combined meeting.

\$20 Tickets For Leonard Bernstein Israel Concert

200 music lovers, undeterred by ticket prices as high as 20 U. S. dollars, snapped up reserved seats for an Israel Philharmonic Orchestra concert next October featuring conductor Leonard Bernstein, pianist Artur Schnabel, violinist Isaac Stern and cellist Gregor Piatigorsky.

The queue to buy tickets started to form at 7:30 a.m. The concert will mark the opening of the Frederic R. Mann Auditorium, the new permanent home of the orchestra.

Orchestra officials said the prices had been set high because the Tel Aviv Municipality will use a large percentage of the receipts to complete the concert hall.

Most of the 200 reserved seat buyers were working people, whose attitude was summed up by 21-year-old Avraham Green, a Sabra from Haifa, who works as a refrigerator mechanic: "The price is over my budget, but this will be the musical event of a lifetime."

OUT OF OUR PAST

Philo's Interpretation of Hametz

Following is the first of a new series presenting brief passages from lesser-known treasures of Jewish literature. Though we have regular contact with the profound and beautiful prose and poetry of the Bible and Prayerbook, many other gems of our literary past suffer an undeserved neglect because of a lack of ready access to them. Most of the works from which these passages will be abstracted are available at the Center Library, along with related descriptive, explanatory and biographical volumes.

The selections offered here are from the works of Philo of Alexandria, a Jewish philosopher who lived about 20 B.C.E. to 50 C.E. Since he was so immersed in Greek culture, Philo was long felt to be outside the mainstreams of Jewish thought, and his importance thus mistakenly underestimated. It is in recent years that his great contribution to philosophy and theology has been appreciated by both Jewish and Gentile scholars, largely as the result of the work of Professor Harry A. Wolfson, of Harvard University.

In the Hellenistic period, the attractions of flourishing Greek culture posed a difficult challenge to Jewry. Philo, a product of the cultural dualism of the Alexandrian diaspora, used the forms and methods of Greek philosophy to meet that challenge. His defense, based on a positive formulation of Judaic values, not only justified the culture of the Jews, but turned the challenge against its makers by exposing the philosophical weaknesses and theological inadequacies of Greek thinking. Philo's affirmation of Judaism, written in the language and literary style of the Greeks, was the first real philosophy of religion and vitally influenced the development of Western thought.

One of Philo's greatest works of religious philosophy was achieved in his allegorical interpretations of the books of Genesis and Exodus. This method was used elsewhere by him to explain and justify other historical events and laws basic

to Judaism. The following passages on the prohibition of *leaven* (Hametz) illustrate this technique. Philo uses his explanation of particular ritual commandments to symbolize and expound universal ethical ideals. The selections are interesting because of their seasonal relevance and their inherent beauty and moral force.

The excerpts are from "The Special Laws." They follow:

"The bread is unleavened either because our forefathers, when under divine guidance they were starting on their migration, were so intensely hurried that they brought the lumps of dough unleavened, or else because at that season, namely, the springtime, when the feast is held, the fruit of the corn has not reached its perfection, for the fields are in the ear stage and not yet mature for harvest. It was the imperfection of this fruit which belonged to the future, though it was to reach its perfection very shortly, that he considered might be paralleled by the unleavened food, which is also imperfect, and serves to remind us of the comforting hope that nature, possessing as she does a superabundant wealth of things needful, is already preparing her yearly gifts to the human race. Another suggestion made by the interpreters of the holy scriptures is that food, when unleavened, is a gift of nature, when leavened is a work of art. For men in their eagerness to temper the barely necessary with the pleasant, have learned through practice to soften by art what nature has made hard. Since, then, the spring-time feast, as I have laid down, is a reminder of the creation of the world, and its earliest inhabitants, children of earth in the first or second generation, must have used the gifts of the universe in their unperverted state before pleasure had got the mastery, he ordained for use on this occasion the food most fully in accordance with the season. He wished every year to rekindle the embers of the serious and ascetic mode of faring, and to employ the leisure of a festal assembly to confer admiration and honour on the old-time life of frugality and economy,

A MONTHLY SELECTION FROM AN ILLUSTRIOUS HERITAGE

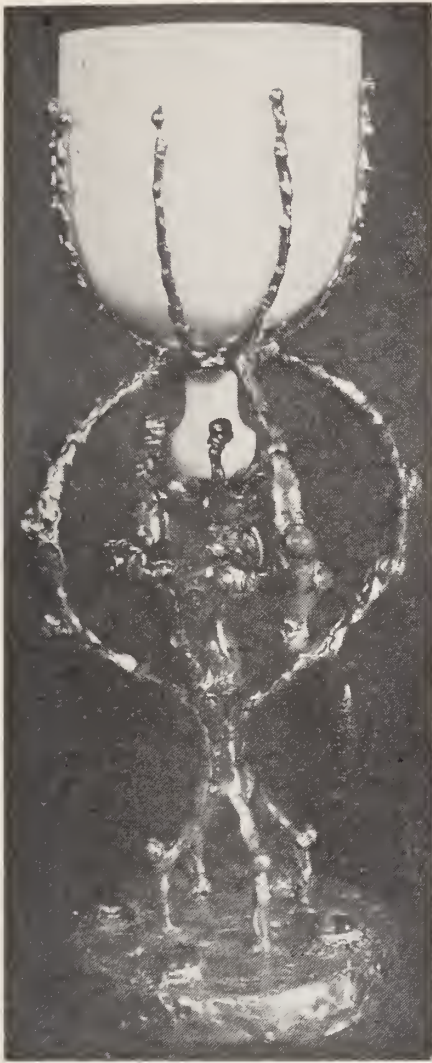
and as far as possible to assimilate our present-day life to that of the distant past. These statements are especially guaranteed by the exposure of the twelve loaves corresponding in number to the tribes, on the holy table. They are all unleavened, the clearest possible example of a food free from admixture, in the preparation of which are for the sake of pleasure has no place, but only nature, providing nothing save what is indispensable for its use. So much for this." (The Special Laws, ii. 158-161.)

"Leaven is forbidden because of the rising which it produces. Here again we have a symbol of the truth, that none as he approaches the altar should be uplifted or puffed up by arrogance; Rather gazing on the greatness of God, let him gain a perception of the weakness which belongs to the creature, even though he may be superior to others in prosperity; and having been thus led to the reasonable conclusion, let him reduce the overweening enemy, conceit. For if the Creator and Maker of the universe, though needing nothing of all that He has begotten, has regard to your weakness and not to the vastness of His might and sovereignty, makes you a partaker in His gracious power and fills up the deficiencies that belong to your life, how ought you to treat other men, your natural kinsfolk, seedlings from the same elements as yourself, you who brought nothing into the world, not even yourself? For naked you came into the world, worthy sir, and naked will you again depart, and the span of time between your birth and death is a loan to you from God. During this span what can be meet for you to do but to study fellow-feeling and goodwill and equity and humanity and what else belongs to virtue, and to cast away the inequitable, unrighteous and unforgiving viciousness which turns man, naturally the most civilized of creatures, into a wild and ferocious animal!" (The Special Laws, i. 293-295.)

(The translation used here is that of F. H. Colson in the Loeb Classical Library edition, published by Harvard University Press.)

NEW AESTHETICS FOR RITUAL OBJECTS

By ALFRED WERNER



*A Kiddush Cup Designed by
Ibram Lassow*

framed synagogue of simple brick and concrete and observe in and around the Torah shrine pseudo-Baroque monstrosities in silver, bronze or other metals that should have been discarded along with the old and shabby walls of the *shul*.

But there has been a change in recent years, and credit for it goes largely to some architects and craftsmen, as well as several sculptors, of Jewish origin. Among the men who revolutionized synagogue architecture in the United States was the late Erich Mendelsohn, who left us such monuments of organic design as the Temple B'nai Amoona in St. Louis, Missouri, and the Park Synagogue in Cleveland, Ohio. When he needed ceremonial objects, such as seven-branched candelabra, he designed them himself to fit into the quiet grandeur of the interior. It may have taken the congregants some time to appreciate these very original objects and to feel a kinship with the austere functionalism of their forms.

Mendelsohn did not execute these objects but merely handed his sketches to craftsmen who translated them into metal. In the case of 56-year-old Ludwig Wolpert, now in this country, we have a craftsman of the variety that flourished before the invention of the time-saving machine. Though he makes use of power-driven devices that save work and conserve energy, his basic tools are essentially the same as those used prior to 1800, and are still employed, for instance, by Yeminite craftsmen—blow pipes, hammers, mallets, pliers, shears, files, saws, drills, and polishing materials.

Wolpert, who studied his *métier* at the Arts and Crafts School in Frankfurt-am-Main, was much influenced by the teachings of the Bauhaus, that outstanding educational institution which flourished between 1919 and 1932. The Bauhaus endeavored to develop the stu-

dents' creative ability along with technical proficiency. Under the spell of the new ideas, the young Wolpert learned to discard useless ornament. He found that the beauty of an object lay in the purity in which its material was expressed, and that form, moulded with grace, should always make the function of an object clear.

Having learned to carry out from beginning to end the designs he created, Wolpert was the ideal choice for a teacher in metal work at Jerusalem's New Bezalel Academy after his emigration to Palestine in 1933. Now on a leave of absence, in a temporary workshop of his own in New York's Jewish Museum, he is currently teaching a class of metal workers the principles of shaping contemporary ceremonial objects. His own work—samples of which are displayed at the Museum—includes Torah ornaments, Eternal Lights, Candle Holders, Sabbath and Seder plates, Ethrog boxes, menoroth and mezuzoth. The catalogue of his recent one-man show refers to Wolpert's guiding principles as follows:

"His main aesthetic objective is to adjust the simplicity of form to the nature of the special kind of metal used for an object. This aim of pure form as an organic creation, based on the inherent quality of the material, is supplemented by the ornamental use of the Hebrew letter."

Indeed, the Hebrew script, in an unadulterated terse and often archaic form, is frequently the only ornament Wolpert permits himself to use. Typical in this respect is the copper and silver Torah case, fashioned by him and given in 1948 to President Truman on behalf of President Weizmann. The 25-inch high cylinder consists of a simple crown, and a band, containing the text of some lines from the 19th Psalm, starting with, "The

ON EITHER side of the Atlantic, our temples of worship were built as large showpieces, with huge portals, cupolas, columned porticos, and like features. Proud as the congregations were of their wealth and prestige, they commissioned silversmiths to furnish the altars with over-decorated ritual objects. The 19th century Jew frequently felt that richness of material and ornament was all that was to be considered when he presented a torah crown or menorah to his synagogue, the common notion being that simplicity was synonymous with poverty.

Many American, European and Israeli synagogues have, to this day, retained objects whose chief purpose was to proclaim the wealth and generosity of the donor. It is startling to enter a steel-

statutes of the Lord are right, rejoicing the heart. . . ."

Wolpert is, of course, not the only modern Israeli silversmith of note. D. H. Gumbel, a few years younger, is another noted Bezalel teacher. Israel ben Yehuda is a talented pupil of Wolpert. These, and several others, produce fine work that is as joyful to behold as it is agreeable to the touch, firmly balanced, and easy to handle.

Like Gumbel and Wolpert, Benno Elkan is a refugee from Nazi tyranny. He was already in his mid-fifties and widely known as a sculptor when he fled to England where he is now residing. Last year, a giant menorah he created for Israel's Knesset as a gift from Britain, was exhibited at the Tate Gallery in London prior to being shipped to the Holy Land. This seven-branched candlestick is 15 feet high, 12 feet wide, and weighs four tons. In panels along its branches is depicted the spiritual history of the Jewish people from the time of Abraham to that of the new State of Israel. It is a grandiose work and yet, to judge from photographs a magnificent failure insofar as the fascinating details must, at even a short distance, disappear, or seem fuzzy.

Turning to the United States, we find here some interesting work produced by the sculptress Mitzi Solomon Cunliffe. A silver Eternal Light she fashioned has a definitely modern look, though it is based on the oil lamps of antiquity. It had been commissioned by the architect Percival Goodman, who prefers oil lamps or candles in ritual fixtures in lieu of electricity. Mrs. Cunliffe's menorah employs forms derived from plants with religious association, and the seven branches turn in pairs, instead of the arrangement in the usual plane.

Herbert Ferber and Seymour Lipton are professional dentists who, however, have been considered important enough as artists to have their work shown in New York's Museum of Modern Art, in Chicago's Art Institute, Philadelphia's Museum of Art, and elsewhere. Ferber, who became famous through the extraordinary "Burning Bush" sculpture he made for a facade of the B'nai Israel synagogue at Millburn, New Jersey, created a large menorah, simple, yet very original, for the Temple of Aaron Con-

gregation in St. Paul, Minnesota. Seymour Lipton's menorah for the Temple Israel at Tulsa, Oklahoma, departs greatly from the conventional type that repeats, with slight variations, its prototype on the triumphal arch of Titus in Rome. Lipton's large free-standing menorah has a gradually-tapering, hollow base which supports a wave-like curve of metal. The seven round cups, to hold the candles, are irregular, and suggest the buds on a tree. Lipton's Eternal Light, for the same Temple is composed of a number of sharply-angular wings, held together by a winged crown.

In the form of a metal cage, Ibram Lassaw's Eternal Light for the St. Paul congregation is not quite convincing, aesthetically. But the Eternal Light which Arnold Bergier fashioned for the Baltimore Hebrew Congregation is most

interesting in form: two winged cherubim, semi-abstract in form, float in space; from the junction of their draped, outstretched arms springs a jet of flame which is reflected in the oval, concave form of their faces. This work, in steel and bronze, is poetically free, yet retains all characteristics required of a *Ner Tamid*.

By contrast, the same artist's Hanukkah menorah for the same building is artificial and unconvincing: above a row of short cylindrical candleholders rises a sculpture supposed to represent the Maccabean family in conflict with the concept of evil, symbolized by a dragon. Now it is true that the makers of Hanukkah lamps have often indulged their fancies and furnished their work with all manner of baroque playthings.

(Continued on page 23)



A bronze and copper conception of the Eternal Light by David Hare, hung in the Temple Beth El, in Providence, Rhode Island

Jewish Communities Will Soon Celebrate the 100th Birth Anniversary of Zvi Hirsh Masliansky

A GREAT MAGGID REMEMBERED

By LEON SPITZ

ZVI HIRSH MASLIANSKY was the outstanding American *maggid*, the great Yiddish preacher. He was a warm-hearted Jew, a colorful individual, a fiery Zionist orator. Many of us treasure the two volumes of his Yiddish Sermons for Sabbaths and Holy Days which were first published in 1908 by the Hebrew Publishing Co. of New York City. An English translation was made available several years ago.

The major portion of his sermons were preached on Friday nights at the Educational Alliance on New York's Jewish East-Side. Hundreds of listeners would stream week in and week out to the Alliance to hear him. There were those who—too orthodox to ride on the Sabbath—would stay over the Sabbath with friends or relatives who lived within walking distance.

It was a thrilling experience to behold him. His imposing figure—shaking his thick mane—stamping his feet—his arms fluttering about with expressive gestures—now sobbing out his very heart, a moment later thundering denunciations—and all that in his melodious but rich and brilliant voice which reached out to the very last row of the Alliance auditorium.

During the years when he was a *maggid* or circuit-preacher in Russian synagogues, and even as he delivered his fervent Zionist lectures in England, he used to chant his speeches in that quaint, traditional sing-song. It was only after arriving in America that he abandoned the chanting—gaining thereby a modern “look,” but losing the savor of oldtime folksiness.

Somehow, and unaccountably, he was always addressed as Rev. Masliansky, perhaps because he refused to officiate as an official rabbi. Though he definitely belonged to the orthodox background, an observant traditional Jew who esteemed the Talmudic Rabbinate, he was more than tolerant to us, the Conservative Rabbis. We welcomed it as a yom-tovdig event when he paid us a surprise visit at our annual convention if he happened to summer at the same resort and gave us what was always a hearty and impassioned greeting.

Masliansky was born—according to the Hebrew calendar—on the 3rd day of Sivan, 5617, in Slutsk, a small town in the province of Minsk in Russian Poland. His father, a pillar of the synagogue, sent young Zvi to *cheder*. At the age of seven

he already knew the bible in Hebrew by heart and thereafter he never permitted himself to forget it.

A charming tale is told by his anonymous editor in the second revised edition of his *Drosbes*, published in 1915. When still a little boy he invited one Sabbath afternoon his *cheder*-pals to his father's home. There he picked up the Sabbath table-cloth, wrapped it about his slight figure as if it were a *talith*, and delivered an impassioned speech about the destruction of Solomon's Temple in Jerusalem, in Biblical Hebrew. His youthful listeners were so touched that they burst out sobbing. His father awoke from his Sabbath nap and administered to the boy-orator a suitable punishment.

Zvi continued to study Hebrew grammar and at the age of 12 launched into the Talmud at the celebrated Yeshivah of Mir. For several more years he continued his studies. When he was 14 he lost his father, and at sixteen he married and moved to the city of Pinsk, where he earned his living teaching Hebrew both privately and in Talmud Torahs. In later years he said that Chaim Weizmann, as a boy, had been one of his pupils. As a matter of fact, Weizmann alludes to him in his autobiographic “Trial and Error” as follows: “During my boyhood years in Pinsk, Zvi Hirsh Masliansky, the great folk orator, taught at the local Hebrew School.” But he does not specifically state that he was his own teacher.

At 25 years Masliansky threw himself with all his fiery temperament into preaching the re-birth of Jewish patriotism, and always he illustrated his speeches with Biblical tales. The only place where he could speak was the synagogue. Eventually, he moved on to the great Jewish city of Odessa, in those days the East-European center of modern Jewish culture. He became acquainted with the most brilliant Jewish writers and Zionist leaders of the day. There was *Abad Ha-Am*, the foremost Hebrew author, and shortly young Masliansky was admitted into his secret fraternity—*Bnai Moishe*, The Sons of Moses—which was

dedicated to the advancement of Hebrew literature and service to Palestine. Dr. Pinsker, the highly respected professor and leader of Choveve Zion movement, persuaded him to become the official Zionist orator and for three years thereafter he was a Zionist circuit rider—a Russian Jewish Paul Revere who, in a stage coach

A TRIBUTE

NO JEWISH preacher or public speaker was as popular among the Yiddish speaking Jews of the last half century in America as was the Rev. Zvi Hirsh Masliansky. He was heavenly endowed with every gift of oratory, and he used these gifts to imbue the hearts of his thousands of listeners a love for Zion and Jewish cultural and religious ideals.

In my recently published memoirs, I told of the great influence he had over my own career, and the affection and esteem that I had for him from my early childhood until the end of his days.

We at the Center are proud of the fact that Masliansky spoke from our pulpit and at a number of our dinners, when we celebrated important events in our Center's life and in the life of your Rabbi. It is good to present this pen portrait of one of the most gifted and most beloved Jews of this age so that the new generation, who were not privileged to have known or heard him, will at least become somewhat acquainted with this unique and remarkable personality.

ISRAEL H. LEVINTHAL.

train, rode tirelessly from city to city stirring up the Russian Jews to interest themselves in Zionism.

A number of prominent Jews who favored Russification put obstacles in his way. They even denounced him to the police, and he was arrested time and again as a suspected revolutionary agitator against the Czar. Fortunately, he was able to dispel these suspicions and cour-

ageously continued his lecture-tours in Lithuania and Latvia. He was graciously befriended by the famous Isaac Elchanan, Chief Rabbi of Kovno, and Rabbi Samuel Mohilever, one of the great founders of the Mizrahi movement, who continued to correspond with him even after he settled in the United States.

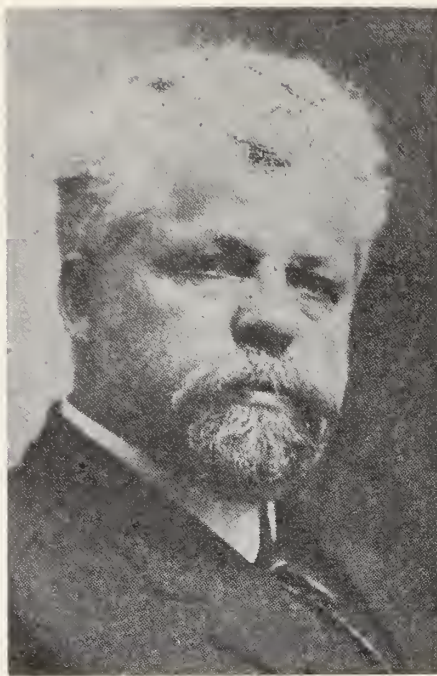
However, the Czar's gendarmerie ordered him to leave Russia or cease preaching Zionism. So he went to Germany, and eventually to London, where the Chief Rabbi came to hear him. When several months later he preached in Paris, the Grand Rabbin of France was in the audience. His fame as the world's foremost Yiddish orator spread, and he finally sailed to the United States.

Later, in his old age, he described his Russian travels in a book of memoirs in Yiddish. But he also learned to speak English fluently, reserving it for private conversation; and he edited a Hebrew journal, *Ha-Ibri*, in New York City. In 1902-03, for one year, he was one of the editor-publishers of a New York Yiddish newspaper, *Jewish World*.

From his very days in New York he threw himself with the greatest enthusiasm into Jewish and Zionist activities. He addressed hundreds of gatherings.

In "Fullfillment," Rufus Lears states that Masliansky was elected one of the five vice-presidents of the first Conference of American Zionist Societies in 1898. And for years he continued to serve as a Vice-President of The Zionist Organization of America and also with Justice Brandeis on his Provisional Committee for General Zionist Affairs. At one time he also held the office of President of the Jewish National Fund Bureau of America. In so many communities and on so many occasions he made heart-rending pleas during financial drives for European Jewish relief, campaigns which brought in millions of dollars and saved numberless Jews from starvation.

The following is a rather amusing incident. At that celebrated Zionist Conference which Justice Brandeis had convoked in Boston—Hirsh Masliansky and I pushed and shoved through the great crowd which blocked the massive doors to Faneuil Hall. "*Kinder*, children," Masliansky called out. "Let me get into the Hall. I have to make a speech." Someone recognized Masliansky and cleared a path for him. Half an hour



Zvi Hirsh Masliansky

later, he delivered one of the most inspiring addresses of his career.

Gossips slyly said that on one Sabbath eve he actually preached bare-headed at the synagogue services. When he spoke he moved about violently, and spoke so forcefully that his *yarmalke* might have fallen off, since he always wore the traditional cap on the back of his head and he had such a mass of thick hair.

In New York City he took an active interest in the *Kehillah*, the Jewish Community Council. Jewish education was most dear to him and he was for years the President of the Hebrew National Teachers Institute. He delighted in handing out the diplomas to the American Jewish youths who had taken up Hebrew teaching as their profession. This was at the crowded graduation exercises usually held in the auditorium of the Washington Irving High School.

Naturally, he visited Palestine. Indeed, he used to say that he felt refreshed in spirit on those visits. And he published in Hebrew a short history of the Chovevei Zion, the Zionist pioneers before the days of Dr. Herzl. As he had been one of their enthusiastic leaders, both in Russia and England, this history makes highly interesting as well as authoritative reading.

The following passage from Masliansky's first sermon in his published book indicates his style of speaking and the fervor of his spirit:

"Everything, everything they snatched away from us. They destroyed our land; our Temple they burnt; our ancestors they sent forth into exile—they broke our national pride. But one thing—which is for us more precious than all else—remained with us—and no power on earth is strong enough to deprive us of it. It is always with us, it does not let us down for a single moment. It is our soul, our life, our comfort at all times and in all places—whenever and wherever we live. That is our holy and eternal Torah."

Actually he was a modern preacher and could have qualified as a Professor of preaching at any Rabbinical Seminary. His material was rich and diversified. While grounded in Biblical roots and steeped with Scriptural lore, he drew generously on modern culture and on Jewish and general current events. The spirit of the ancient Hebrew prophet flamed in his own soul, but to a considerable measure his own style, the extravagant imagery, was patterned on the literary prophets, Isaiah and Jeremiah. The legend and lore of the Midrash richly pervaded his content. The ideals of American civilization influenced him constructively. And he was not unaware of at least aspects of Russian, German, French and Romenian, Roman and Greek history.

Of special interest in his printed work are his colorful and poetic descriptions of the ancient and celebrated cities of the Orient: Tyre, Bagdad. His painting of Sinai is awe-inspiring:

"A holy silence hovers over this sacred spot. The children of Jacob surround Mt. Sinai with a reverent awe and stand at a distance. With wistful eyes they watch and wait to listen to the words of the Living God.

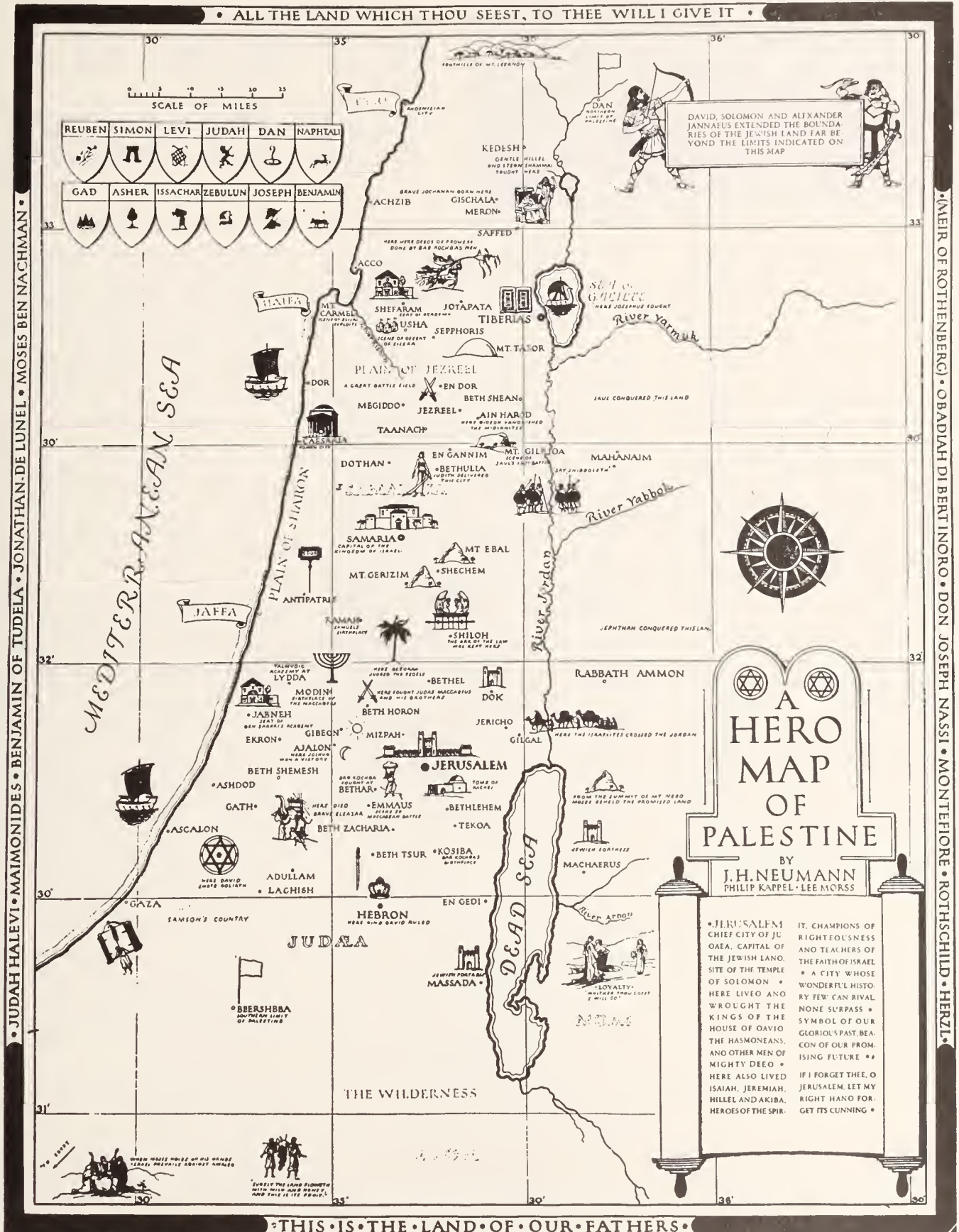
"Stop, O reader — Do not come any nearer before your heart shall be purified to understand and appreciate this great sight—and then only you will grasp that a noble and magnificent event transpired here on this sacred mountain. A sacred and exalted event which inspired and transformed the spirit of man.

"The gates of heaven were opened and a flaming fire—like lightning in appearance — shone forth in a fearful and splendid glory. The mountain grew taller and soared—unto the heights."

The Torah and the hope of Zion kindled the oratorical genius of Zvi Hirsh Masliansky.

A GEOGRAPHICAL OUTLINE OF JEWISH HISTORY

• ALL THE LAND WHICH THOU SEEST, TO THEE WILL I GIVE IT •



This interesting map was prepared some years ago by Joshua Neumann, brother of Emanuel Neumann, president of the Zionist Organization of America, and is displayed in the Zionist Library in New York.



NEWS OF THE CENTER

The Hebraic Foundations of the U.N.

The recent tension in the Middle East and the intervention by the U.N., has focused the attention of the world upon the United Nations and its various auxiliary bodies. The hope of mankind is now centered about the U.N., and its moral power to keep the peace throughout the world. Rabbi Kreitman will discuss the Hebraic background of the concept of the U.N. He will bring to bear the distinctive, prophetic and rabbinic teachings that are a part of the foundation of the U.N. Israel is now playing the role of the nation that is testing the sincerity and the motives of this new world organization and its loyalty to its Hebraic origin.

Concluding Late Friday Night Services to Honor Post Bar Mitzvah Fellowship

The concluding Late Friday Night Services of the season on April 5th will be devoted to the graduates of our Post Bar Mitzvah Fellowship. Rabbis Levinthal, Lewittes and Kreitman will participate in this service. A special musical program by the Brooklyn Jewish Center Choral Ensemble, under the leadership of Mr. Sholom Secunda, will be presented.

Daily Services

Morning services at 7:00 and 8:00 A.M. Monday through Friday. On Sundays: 8:00 and 8:50 A.M.

Minha: Week of March 31: 6:00 P.M., followed by Maariv.

Please note that the first minyan morning services on Rosh Chodesh and Chol Hamoed Pesach begin at 6:45 A.M.

Siyum Services

Services for the first born son will be held on Monday morning, April 15th, at 7:00 and 8:00 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Monday and Tuesday evenings, April 15th and 16th, at 6:15 o'clock; on Tuesday and Wednesday mornings, April 16th and 17th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Sunday and Monday evenings, April 21st and 22nd, at 6:25 o'clock; on Monday and Tuesday mornings, April 22nd and 23rd, at 8:30 o'clock. Rabbi Kreitman will speak on Monday morning and Dr. Levinthal will speak on the concluding day, Tuesday morning. Cantor Sauler will officiate on both days together with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of Passover, Tuesday morning, April 23rd, at about 10:30 o'clock.

Passover Sedorim

The first Seder, on Monday, April 15th, will begin at 7:00 o'clock and the second Seder, Tuesday, April 16th, will commence at 7:00 o'clock.

"BREAKFAST"

in behalf of the
**JEWISH THEOLOGICAL
SEMINARY**

THIS SUNDAY, MARCH 31

10:30 A.M.

**LAST CALL FOR RESERVA-
TIONS—JOIN YOUR FELLOW
MEMBERS.**

Couvert — \$1.00

BEN MARKOWE, Chairman

SABBATH WORSHIP

Kindling of Candles—5:57 P.M.

Services 6:00 P.M.

Late Friday Evening Services

March 29th, 8:30 P.M.

RABBI KREITMAN

will speak on

"The Hebraic Foundation
of the U.N".

•
Cantor William Sauler

will lead the congregational singing

•
The Bat Mitzvah of Marilyn
Thaller, daughter of Mr. and Mrs.
Jacob Thaller will be celebrated.

•
Oneg Shabbat—Social Hour

sponsored by the

GOLDEN AGE CLUB

•
Sabbath Morning Services

March 30th, 8:30 A.M.

Sidrah: Tazria-Shabbat Hahodesh

Leviticus 12.1-13.59

Exodus 12.1-20

Prophets: Ezekiel 45.16-46.18

RABBI LEVINTHAL

will preach

•
Class in Talmud led by
Rabbi Jacob S. Doner—4:30 P.M.

Lecture in Yiddish by

Rabbi Gerson Abelson—5:30 P.M.

Minha Services—6:00 P.M.

•
Sunday Morning Services

March 31st, 8:00 and 8:50 A.M.

Breakfast in behalf of the Jewish
Theological Seminary—10:30 A.M.

The Torah Study Session will be
conducted by Rabbi Kreitman im-
mediately following the Breakfast.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABADINSKY, HAROLD: Single; Res.: 1625 President St.; Bus.: Mfg., 385 Madison Ave.

BALK, DANIEL: Single; Res.: 726 Ocean Ave.; Bus.: Structural Engineer, 30 Church St.; *Proposed by* Leonard Krawitz.

BANWER, MAX: Single; Res.: 679 Montgomery St.; Bus.: Bookbinding, 163 Front St.; *Proposed by* Benjamin Leslie, Max Krissoff.

BECKERMAN, FRANK: Married; Res.: 245 Hawthorne St.; Bus.: Clothing Salesman, 1107 Bway.; *Proposed by* Nat Grundfest, Dr. Abr. Weisman.

BLOOM, STANLEY: Single; Res.: 305 Ocean Pkwy.; Bus.: Television Repairs, 349 Kings Hwy.; *Proposed by* Leo Kaufmann.

BUXBAUM, SAM: Married; Res.: 96 E. 54th St.; Bus.: Produce, 38 Kimball Rd.

COHEN, MISS FRANCES: Res.: 114 E. 95th St.

CORWIN, HAROLD M.: Married; Res.: 263 Eastern Pkwy.; Bus.: School Teacher, 72 Veronica Pl.; *Proposed by* Benjamin Yellowit, Frank Surowitz.

DORFMAN, ALFRED: Single; Res.: 2984 W. 30th St.; Bus.: Lawyer, 188 Montague St.; *Proposed by* Morris Bloomstein.

FELDMAN, DAVID: Married; Res.: 1370 President St.; Bus.: Handkerchiefs, 481 Bway.

FRANK, ZACHARY: Single; Res.: 585 Prospect Pl.; Bus.: U. S. Air Force, Manhattan Beach; *Proposed by* Bernice Gross, Ira M. Gross.

FROST, BENJAMIN: Married; Res.: 474 Brooklyn Ave.; Bus.: Insurance; *Proposed by* Chas. Rubenstein.

GERSH, LEO: Married; Res.: 216 Bristol St.; Bus.: Butcher, 259—9th Ave.

GOLDMAN, ADOLPH: Married; Res.: 941 Washington Ave.; Bus.: 625 Bway.

GOLDMAN, JERRY: Single; Res.: 1786 Bedford Ave.; Bus.: Advertising Salesman, 251 Rockaway Ave.

HAUPT, JOSEPH: Married; Res.: 345 Montgomery St.; Bus.: Wholesale Stationer, 330 Bedford Ave.; *Proposed by* Herman J. Pashenz.

HIMMEL, DANIEL: Single; Res.: 2622 E. 7th St.; Bus.: Lawyer, 122 E. 42nd St.; *Proposed by* Louis Kramer.

HOCHMAN, LEO: Married; Res.: 760 Montgomery St.; Bus.: Sales Executive, Macy's; *Proposed by* Benjamin Wisner, Jules Katz.

HUSID, MYRON: Single; Res.: 1561 President St.; Bus.: Textiles Sales, 1407 Bway.

KAPLAN, MISS REGINA: Res.: 179 Linden Blvd.; *Proposed by* Stanley Budin, Irving Walter.

LERNER, DR. LAWRENCE: Married; Res.: 350 Sterling St.; Bus.: Physician, 320 Empire Blvd.

LINSHITZ, ELLIOT: Single; Res.: 1440 E. 14th St.; Bus.: Engineer, RCA, 75 Varick St.

LIPNICK, GERARD: Single; Res.: 2184 Strauss St.; Bus.: Clerk, Belgian Line, Inc., 63 Broad St.

MARINOFF, DAVID: Single; Res.: 5806 Farragut Rd.; Bus.: Trucking, 135 No. 11th St.; *Proposed by* Ben Zauderer.

POSNIACK, JOSEPH: Married; Res.: 486 Eastern Pkwy.; Bus.: Pharmacist, 236 Driggs Ave.

PRELUTSKY, ALBERT: Single; Res.: 1512 Park Pl.; Bus.: Estimator, 226 E. 41st St.

REICH, GEORGE: Married; Res.: 83-57 —118th St.; Bus.: Insurance, 32 Court St.; *Proposed by* S. H. Goldberg, Morris Traub.

RUBENFELD, HAROLD: Single; Res.: 215 Rochester Ave.; Bus.: Salesman, 1400 Bway.

SCHMETTERLING, DAVID: Single; Res.: 658 Montgomery St.; Bus.: Quality Control Analyst.

SELINE, HOWARD D.: Married; Bus.: Fast Freight, 650 W. 29th St.; *Proposed by* Jack Serman, Max Kravitz.

SIEGEL, ABRAHAM: Married; Res.: 80 E. 91st St.; Bus.: Buyer, 320—3rd Ave.; *Proposed by* Dr. Max Lerner, Jack Serman.

SIEGEL, WILLIAM: Married; Res.: 4420 Kings Hwy.; Bus.: Buyer, 320—3rd Ave.; *Proposed by* Dr. Max Lerner, Jack Serman.

SILVER, BERNARD: Single; Res.: 24 Brighton 4th St.; Bus.: Accountant, 500—8th Ave.

SOLOMON, ARTHUR: Married; Res.: 263 Eastern Pkwy.; Bus.: Furs, 214 W. 30th St.

SOMERS, STAN: Single; Res.: 350 Leferts Ave.; Bus.: Cleaning Supervisor, 130 W. 42nd St.

STONE, HERBERT A.: Single; Res.: 1325 Eastern Pkwy.; Bus.: Sales Promotion Manager, 251 Rockaway Ave.

STREITER, SAM: Married; Res.: 293 E. 94th St.; Bus.: Advertising Salesman, 251 Rockaway Ave.

WAGNER, EDWARD: Married; Res.: 1275 Union St.; Bus.: Trucking, 63 Frankfort St.; *Proposed by* Abraham Michelman, Jack Serman.

WINKLER, ROY: Single; Res.: 2401 Nostrand Ave.; Bus.: Shipping Clerk, 52 W. 38th St.

Additional Applications

BACHRACH, MISS JANETT: Res.: 1445 St. Johns Pl.; *Proposed by* Diana Bentkowsky, Irving Walter.

EDELSTEIN, MISS BEATRICE: Res.: 157 Riverdale Ave.; *Proposed by* Diana Bentkowsky, Irving Walter.

HERMAN, STANLEY: Single; Res.: 1598 Sterling Place; Bus.: Assistant Production Mgr., Adora Knitwear, 11 E. 18th St.; *Proposed by* Leo Kaufmann, Milton K. Singer.

KERNER, STANLEY: Married; Res.: 817 Crown St.; Bus.: Jewelry, 1504 Broadway; *Proposed by* Ralph R. Moscowitz, Irving B. Loonin.

ROSENTHAL, HUGO: Married; Res.: 555 Crown St.; Bus.: Salesman, J. C. Siegelman Co., 27 W. 24th St.; *Proposed by* Jack Serman.

SPITZ, DR. L. JACKSON: Married; Res.: 614 Linden Blvd.; Bus.: Physician, 947 Montgomery St.; *Proposed by* William Horowitz.

TAUBEN, HAROLD: Single; Res.: 197 Neptune Ave.; Bus.: Sales Representative, 183 Madison Ave.; *Proposed by* Sol Tunis, Dr. Sidney Hoffman.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Kalman I. Ostow of 55 Central Park West, New York, on the marriage of their daughter, Shari, to Mr. Stanley J. Friedman on March 17.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

Our people the world over will soon gather about their festive Seder table to recount the glorious epic of our ancient liberation from Egyptian bondage. The joy and inspiration the Passover festival has always brought to the Jewish home is truly remarkable. The Jew always looked upon the rich symbolism of Pesach as an eternally eloquent testimony to the essential sanctity of human freedom.

Throughout the ages men have given their lives to achieve liberty. In these crucial days we must go forth with the same kind of faith that sustained our people through many a long and dark hour. By your full support of the United Jewish Appeal and through the purchase of Israel Bonds we can realize the high hopes that Israel may have a future of freedom, peace and opportunity.

Happy Pesach to all.

MOLLY MARKOWE, President.

Sisterhood and Brotherhood In Jewish Harmony

The Sisterhood meeting held on February 18 was devoted to the recognition and commemoration of Brotherhood Week and Jewish Music Month. Rabbi Kreitman, a member of the Advisory Committee of the Urban League, introduced the guest speaker, Mr. Arthur D. Wright, Brooklyn Branch Secretary of this association. Mr. Wright, before assuming this position, was an instructor in Sociology at the University of Bridgeport. The Urban League strives to facilitate integration, to remove segregation and to better the conditions of the Negro. In his introductory remarks, Rabbi Kreitman stated that the concept of Brotherhood is paramount in Jewish theology and historical experience. The creation of one man, Adam appearing at the beginning of our holy scriptures, represents all of mankind, according to our Talmudic sages. The Bible and the Prayer Book constantly remind us to welcome the stranger and alien in our midst be-

cause we, too, were once slaves and aliens in a strange land.

Mr. Wright presented the problem of discrimination on a sociological level. The living conditions of a people, not their racial characteristics, cause the ills of society. Property values decline when a Negro moves into a segregated neighborhood, but real estate values do not change in an integrated area. Mr. Wright informed us about the problems and the progress in city housing projects and the proposed bills under consideration in the New York legislature which would prohibit racial discrimination.

Mr. Gunther Sprecher, an Israeli pianist, entertained us with his own arrangements of favorite Israeli songs. His skill and virtuosity enhanced the richness and the warmth found in Jewish melodies.

Our thanks to: Mrs. Milton Schiff for accompanying our singing of the national anthems, Mrs. Fred Zimmerman for delivering the opening prayer, Mrs. William Sauler, Program Chairman, for planning a fitting tribute to Brotherhood Week and Jewish Music Month, Mrs. Marks and the Hostess Committee for the collation concluding the evening.

Support U.J.A.

Prior to Passover, it is traditional for Jews to contribute to a Matzoh Fund. The collected money is distributed to our less fortunate brethren. This year, because of the international tensions and conflicts, more Jews than ever before are homeless and require our assistance. The U.J.A. has established a Survival Fund for the purpose of rescuing and saving Jews in Hungary, Poland and Egypt. The estimated cost of the rehabilitation of one refugee is \$1,000. Over \$100 million, in contrast to last year's drive for \$20 million, is now being sought by the U.J.A. for this Survival Fund, in addition to the money needed to carry on the work of various agencies. Mrs. Harold Brown, Sisterhood Chairman of the U.J.A. campaign, or her co-chairmen Mrs. Joseph Krinsky, Mrs. Abraham Zirn, or Mrs. Lawrence Meyer, Special Gifts Chairman, will be glad to give you more information

about the drive and the luncheon on April 4.

Cheer Fund

A congratulation or a message, expressed through a contribution to Cheer Fund, is gratefully received and provides Sisterhood with additional means for its charitable projects. Mrs. Fannie Buchman, chairman of the Cheer Fund, reports the following donations which marked personal events:

Mrs. Ann Schorr shared the simcha of a new granddaughter with us; Mr. and Mrs. Herman Soloway received anniversary congratulations from Mrs. Fannie Buchman; Mr. and Mrs. Joseph J. Krinsky celebrated their 25th wedding anniversary; Mr. and Mrs. Sam Goldberg expressed their wishes for continued good health to Mr. Frank Schaeffer; Mr. and Mrs. Lawrence Meyer and Mr. and Mrs. Frank Schaeffer pray for the speedy and complete recovery of Mrs. Julius Kushner; Cantor and Mrs. William Sauler gave a donation in memory of their uncle, Mr. Nathan Margolis; Mr. and Mrs. Bernard Weissberg honored the memory of their mother, Mrs. Lena Weissberg.

The Sisterhood of Olden Times

The wandering and suffering of the Israelites in the desert discouraged many of them. According to legend, the men prayed to God for a chieftain who would lead them back to Egypt, but the women were determined to continue the arduous journey in return for a parcel of the Promised Land. This interpretation is based on the incident of the Daughters of Tzafnah and Moses.

Another legend relates that the women were the first ones to accept the Torah and had tried to prevent the fashioning and the worship of the Golden Calf. The metal needed for the construction of the ark was supplied in part by the women, who willingly donated their jewelry and their precious copper mirrors to the artisans.

Nominating Committee

The Nominating Committee this year is being headed by Mrs. Marjorie Lovett. The new slate of officers and Executive Board members for the coming season are being prepared for nomination. Any suggestions or recommendations from the general membership will be most welcome and given careful consideration. Kindly call Mrs. Lovett at SL 6-6074.

Passover Gastronomics

Passover, the spring festival recalling the liberation of the Israelites from slavery, requires careful planning of menus. Children and other members of the family should not feel deprived of their favorite leavened dish, but should welcome the change in diet. The following recipe for "Mock Oatmeal Cookies" has always been a successful dessert or snack in my family.

- 2 cups matzo meal
- 2 cups matzo farfel
- 1½ cups sugar
- 1 cup raisins
- 1 cup chopped nuts
- 1 teaspoon cinnamon
- ½ teaspoon salt
- 2/3 cup vegetable oil
- 4 eggs

Combine dry ingredients. Beat in eggs and oil. Drop by teaspoonfuls on a greased cookie sheet. Bake in moderate oven (350° F.) for ½ hour. Yields about 48 cookies.

Many more recipes and holiday suggestions may be received at the Sisterhood meeting planned for Wednesday, April 10, at 12:30 P.M. Mrs. Sylvia Horowitz, our Passover *balabusta*, will share and demonstrate tempting, appealing foods for Passover. A table displaying Passover groceries and goodies will be set up by the Horowitz-Margareten Co. The meaning, arrangement, and preparation of the Seder plate will be discussed. You and your friends will surely enjoy this afternoon of Jewish culinary skill and will receive many delicious recipes and helpful ideas. Don't pass over this meeting.

The Jewish Museum

A visit to the Jewish Museum (sponsored by the Jewish Theological Seminary) located at 92nd Street and Fifth Avenue will be an educational, interesting, and enjoyable afternoon for you and your family. Our cultural background and traditions are beautifully expressed

in Jewish art. Of particular interest are the coins, Torah crowns, paintings from the Synagogue of Dura Europas, Passover Haggadahs and a Synagogue of Colonial South Carolina exhibited in this museum.

Nisan Headlines

Monday, April 1, 12:30 P.M. — Board Meeting.

Thursday, April 4 — U.J.A. donors of \$25.00 or more are entitled to attend the luncheon tendered to Mrs. Fred Zimmerman. Contact Mrs. Harold Brown.

Monday, April 8 — Spring Conference of the Brooklyn Branch of National Women's League at Flatbush Jewish Center.

Wednesday, April 10, 12:30 P.M. — Passover program for Sisterhood members and their friends. More details above.

Monday, April 15 — First Seder.

HAPPY PASSOVER TO ALL!

Parents' Council Formed

The Youth Activities Committee is pleased to announce the formation of a Parents' Council of Center Clubs. This group, consisting of a representative number of parents, will consider ways and means of coordinating the efforts of the home and our club program in the social, emotional and cultural development of the children enrolled in the Department of Youth Activities.

At the initial meeting of the group, a temporary slate of officers, headed by Mrs. David Marcus, was elected. Mr. David H. Schatzow has been designated as permanent liaison member representing the Youth Activities Committee, and Mr. Harold Kalb, vice-chairman of the Youth Activities Committee, will be the ex-officio member.

Additions to Library

The following books have been added to our library for circulation:

- The Sacrifice—Wiseman
- The Literature of Modern Israel — Wallenrod
- The Ten Commandments—Gordon
- Tehilla and Other Israeli Tales (Juvenile)
- The Bible as History—Keller
- A Genesis Apocryphon—Avegad & Yadin (One of the Dead Sea Scrolls)

The Great Discovery—Essenberg (Juvenile)

King Solomon's Horses—Kubie (Juvenile)

Entseiklopedia Talmudit (Vol. 7 — Hebrew)

Toldot Ha'emunah Ha'israelit — Kaufman (Vol. 8)

Medrash Rabbah—Mirkin (Vol. 1)

Abarbanel, al Ha'nevi'im (2 vols. — Hebrew)

Orchot Haim l'rav Aharon Ha'cohen M'lunel (Law)

Hashviah Ha'ivut b'sporad u'b'provanance—Shirman (Vol. 2)

ORT Convention Elects Bernhardt and Herzfeld

The recent national convention of the American ORT Federation elected Maurice Bernhardt and Max Herzfeld, both members of the Center's Board of Trustees, to its Executive Committee. This is the organization's top governing body. Mr. Herzfeld, who is president of the Brooklyn ORT Society, was also elected a vice-president of American ORT. Mr. Bernhardt is in charge of membership for the Brooklyn ORT Society.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer and Library Books from the following:

Mr. and Mrs. Benjamin Fox in honor of their son Barry's Bar Mitzvah.

Mrs. Frances Gabriel.

Mr. Oscar Herschman.

Mr. and Mrs. Ralph Moscovitz in honor of their son's Bar Mitzvah.

Thanks are also extended to Mr. and Mrs. Benjamin Markowe for the gift of a special edition of the Sabbath and Festival Prayer Book presented to the Center in honor of their daughter Nancy Harriet's Bat Mitzvah.

The Young Married Group

During the month of April, the Young Married Group will meet only once, on Wednesday evening, April 10. Because the final day of Passover comes out on Tuesday, April 23, it has been deemed advisable not to hold a meeting on the following night. We look forward, therefore, to a more than average attendance on the 10th. Our season will draw to a close in May, and one of the meetings will be devoted to the annual election and installation of officers. If you've missed several of our meetings recently, why not join us during April and May. Meet your friends and make new friends in the Young Married Group.

HERB LEVINE, *President*.

THE YOUNGER MEMBERSHIP

AT A regular meeting on Wednesday, February 27, Mike Rosenfeld and myself debated two gentlemen from Forest Hills Jewish Center, Murray Pudalov and Walter Stern. The topic was the national debaters' topic, "Resolved: that the United States should cease direct economic aid to foreign countries." We took the affirmative, while Forest Hills (sides, incidentally, having been picked by the toss of a coin) opposed the resolution. Since there was no decision, the only winner was the audience, and they certainly enjoyed themselves.

* * *

March 6th, we had a speaker, obtained by Harold Kalb, as the anchor man for the final lecture in the series, "Great Jewish Movements."

* * *

On March 13, came the "Scandal"—the "Great Purim Scandal" put on by Arnie Magaliff and Co. As usual, the vehicle was excellently produced, and the participants were roundly acclaimed. Here's another activity that you can get into if you're looking for something to participate in. You don't need much talent. Ask Arnie.

* * *

On March 10, a gala dance was held by the Young Folks League for the benefit of the Center. There was no question but that it was a great social success, and part way through the accounting it looks like a fine financial success, too. With plenty to drink and nosh offered free with the price of admission, quite a path was beaten to our doors.

* * *

The Center is holding its bazaar soon. The crying need now is for merchandise. Bring any old thing your boss doesn't want around the place.

* * *

Since this is the Passover issue, let me wish each of you, and yours, renewed health, happiness and peace. At the seder, remember the New Exodus, and help if you can.

* * *

Calendar of Events follows:

Saturday, March 30, April 6, 13, 20, 27
—Meet your friends in YFL row.
Sunday, March 31, April 7, 14, 21, 28—
Bowling—Kings Recreation Center.
Wednesday, April 3—Regular meeting—
Dude Ranch Night.
Friday, April 5—Oneg Shabbat.
Wednesday, April 10—Regular meeting—

Election night. Time to choose the new president, all the officers, and the new executive board.

Wednesday, April 17—Regular meeting—
A full Passover program, with all the trimmings.

Wednesday, April 24—Regular meeting—
BINGO NIGHT.

MORRIS J. BLOOMSTEIN,
President.

YOUTH ACTIVITIES

OUR club members will long look back upon this month as a period of excitement and enthusiasm. While it didn't enter exactly like a lamb, it certainly went out like a lion.

The two highlights of the month—the U.S.Y. Kinus over the week-end of March 15-17, and the Purim Carnival on March 23—had been long in planning. For the Kinus, the Center was host to over 150 U.S.Y. members from other centers. They came on Friday afternoon, took over our premises and facilities forthwith, and stayed until Sunday noon. To the usual greeting of farewell, *Shalom*, the teenagers added the fond *Lebitraot*—"See you again!"

The Purim Carnival saw our teen-agers working side by side with every club in

the department. There was only one hour available in which to set up the booths, and quality did count because the judges were taking notes and entering scores. By the time the doors were thrown open to the public, all the colorful booths were ready for "business." Persian currency in large denominations flowed like water. By 10:00 o'clock, the booths had taken quite a beating, and the dancing got under way to a band of music.

April is the final month of regular club activities, and it will offer the following events for the members: Passover observances and celebrations—A talent show—A trip to the circus.

Re-registration for the coming year will begin in mid-April.

JUNIOR LEAGUE

THE Junior League is recovering from a hectic series of activities. On March 7, the members staged an American Square Dance Festival. Mr. Charles Berland, professional caller, presided with his usual skill and spirit.

The following Thursday, March 14, our college-age group readily took advantage of the Purim season to arrange a costume party and masquerade. The only admission was a costume duly worn on one's person. Refreshments (the triangular variety) were served and a good time was had by all.

To round out the month's activities, a session is planned at the Young People's League Convention at the Concord Hotel. The Junior League will be amply represented at this major event of the year in mid-April. There will also be a meeting devoted to Jewish music.

Upcoming next month, in addition to the National Y.P.L. Convention, is a

Matzo Ball, as the group affectionately characterizes its annual Passover dance. A spring frolic and cabaret night are also being considered.

The members of the Junior League were very helpful and cooperative in connection with the recent U.S.Y. Kinus. They generously volunteered their services in helping to set up the facilities properly and in manning the checkroom.

On the Sabbath of Passover, our Junior Leaguers will present a symposium from the pulpit of the main synagogue. The topic will be, "Religion in the Public Schools."

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mrs. Rose Horowitz of 25 Eastern Parkway on the passing of her beloved brother, Mr. Ike Levy.

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Let's Keep Up the Good Work During April
and Have a Record Enrollment!

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JAMES J. JACKMAN,
Chairman, Membership Committee.

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RABBI ISRAEL H. LEVINthal
RABBI BENJAMIN KREITMAN

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CANTOR WILLIAM SAULER

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Reservations: Members, their children, sons-in-law,
daughters-in-law and grandchildren ONLY —

Adults: \$10 per person each Seder;

Children under 13 years: \$8.

Immediate relatives in family other than above—
\$12 per person each Seder.

THE HEBREW SCHOOL

THE high school classes of our Hebrew School recently formed a Council under the guidance of Mr. Nathan Savitsky. The following were elected to serve as officers of the Council: President, Michael Barnett; vice-president, Harold Spevack; treasurer, Jeff Feinman; secretary, Barbara Lipsius. Among the projects suggested by the members of the Council are a Jewish National Fund tree project, plans for discussions following the high school community service and breakfasts, officiating at a Sabbath service in the Junior Congregation and presenting a movie or similar fund raising project for the UJA. It is hoped to attract high school students of the community who have not yet registered in our school.

On Sunday, February 24, Mr. Hyman Brickman addressed the high school classes on "The Problem of the Jewish Migrant." He discussed the methods used by the HIAS to make newly arrived immigrants feel at home in this country and described some of the recent Hungarian and Egyptian Jewish refugees who have been helped by HIAS. A question period followed the lecture. The discussion was preceded by a service at which Robert Halperin, of the Senior Group, officiated. The breakfast was served by the Hostess Committee of the PTA under the chairmanship of Mrs. Alice Kalton.

Mr. Sholom Hecktin, assistant principal of the Hebrew High School of Greater New York, recently visited our school. He called attention to the excellent work being done by our graduates who are now enrolled in the Hebrew High School. He addressed the students of our class 6 and 5R-6 in Hebrew explaining to them the importance of continuing their Hebrew studies.

The G.O. has issued a newspaper called *The G.O. Review*. Proceeds from its sale will go toward the Keren Ami Fund. The faculty advisers include Mr. Irving Gabel, Rabbi M. H. Lewittes, Mrs. E. N. Rabinowitz and Mr. Leo Shpall. Officers of the G.O. are Robert Crawford, president; Marilyn Thaller, vice-president; Sylvia Cantor, vice-president, and Roger Krimsky, secretary. Contributors to the paper were students of every grade in our Hebrew School.

Students of the graduating classes of the Hebrew School participated in an essay contest sponsored by the Sisterhood of the Center on "What Torah Means To Me." The winner of the contest was Philip Yacht. Honorable mention went to Everett Goldberg and Marcia Kramer. The award was made at the Torah Fund Luncheon on March 20.

A Purim operetta, "A Song for Queen Esther," was presented by the choral group under the direction of our music instructor, Mr. Marvin Antosofsky, on March 17. In addition, hundreds of pupils came dressed in costumes depicting various characters connected with the Purim story or with Jewish history. Additional performances were given before the Golden Age Group on March 12 and the PTA on March 20.

The traditional *megillah* reading for the children of our Hebrew School took place on Wednesday and Thursday, March 13 and 14. Excerpts from the Book of Esther were read by Mr. Aaron Krumbein.

THE GOLDEN AGE GROUP

AT THE meeting which coincided with Lincoln's birthday a film was shown on Jews in America, from the Civil War days to the present. The members were so pleased with this program that we had a similar film on Washington's birthday. Then came a movie of the early beginnings of the Jews in America. Because of the overwhelmingly enthusiastic response of the members, we plan many more programs of this type.

The Einstein Lodge of the Bnai Brith thoughtfully invited the Golden Age Group to their meeting to hear a discussion on Israeli Affairs by the Israeli vice-Consul, Mr. Basil Herman.

The gala event of the month was our Purim party on March 12. Plans had been in progress for a long time for this eagerly anticipated celebration and the results showed in a well-managed, entertaining and sociable evening. We were pleased to see a gathering that even exceeded our expectations. The children of our Hebrew School presented their delightful Purim operetta. A most pleasant

Groggers and *bamentasben* were distributed to the pupils.

The PTA sponsored a Book Fair during the week of March 18. Pupils of our school purchased books dealing with Israel, the Bible, Jewish History, and life of Jews in various countries. The chairman of the committee was Mrs. Ann Bernhardt. The Book Fair was set up by the United Synagogue Book Service.

The concluding Friday Night Service of the season will be held on April 5 and will be devoted to the graduates of our Post-Bar-Mitzvah Fellowship. The following students, who have continued their Hebrew education for at least two years beyond Bar Mitzvah, will be honored: Michael Chafkin, Richard Goodman, David Greenseid, Robert Halperin, Joseph Moskowitz, Harold Spevack and Richard Zietz. The Brooklyn Jewish Center choral group directed by Mr. Sholom Secunda will render a special program. Rabbis Levinthal, Lewittes and Kreitman will participate in this service. The Oneg Shabbat will be sponsored by the Hebrew School PTA that evening.

sight was to see the combination of the younger and the older generation—each enjoying what the other had to offer, and each complementing the other. Next on the program came Mr. Sholom Secunda and his choir.

Rabbi Kreitman, always a welcome addition to any program, spoke to us of Purim and the five scrolls. He suggested that we take the opportunity then to rededicate ourselves to the needs of our people.

Two of our own members, Mrs. Serbin and Mrs. Berman, sang for us, and then we were ready for the delicious *bamantasben* which topped off a perfect Purim party.

The Golden Age Group is planning a trip to the Jewish Museum, and is considering a week-end in Lakewood.

The membership of our group increases from one meeting to the next, and we are very glad to welcome all senior citizens of the community.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Adviser.

RITUAL OBJECTS

(Continued from page 12)

Yet the design of the whole invariably grew out of the basic concept of the ritual object, whereas Bergier's sculpture is neither organically nor aesthetically related to the row of lights. The torch, held aloft by one of the Maccabean brothers, serves as the *shammash* (servant light), an idea unsuited to a sophisticated modern piece of sculpture.

I make this last critical statement despite the fact that, actually, I am pleased to see Bergier's piece in the temple, for all its obvious shortcomings, because it is encouraging that our congregations are gradually abandoning the old stereotypes and are venturing into new fields. It should be stressed here that it is largely the enterprising spirit of Percival Goodman — who has designed the synagogues just mentioned — who is responsible for the introduction of these new and often daring works of art.

Indeed, more and more synagogues are shedding the "Old Look" to keep up with the contemporary innovations. The prospect for the future is bright. More and more Jewish leaders are taking an interest in a new synagogue art, and an increasing number of rabbis are able to communicate with artists and craftsmen on their aesthetic level. Even the best artist is bound to fail unless he knows precisely the purpose of the piece he is to fashion.

A LOST TRIBE RETURNS *Continued from page 6*

of Ethiopia, who looks benevolently on all attempts to develop his domain. Admittedly, there have been obstacles. Permits to print Jewish religious works and open a Jewish school took a long time to obtain. Some Falashas were even imprisoned for distributing religious books. Missionaries who have already made such serious inroads into the Falasha tribes, naturally lose no opportunity at putting obstacles in the way. The Negus (King) himself has Moslem subjects and is surrounded by Arab countries, and he would not like to hurt his relations with them by introducing an "Israeli" influence. Despite all this, the only real brake on Jewish activities among the Falashas is limited funds. World Jewry has passed over this remotely situated member of our family in its gigantic philanthropic efforts. Relatively little has been done, as in North Africa and Persia, by such bodies as the American Joint Distribution Committee in financing and supervising comprehensive health and educational schemes. The Falashas are an industrious people living on the labor of their own hands and are distinguished for the purity of their family life. In general, their spiritual superiority over their neighbors is a tribute to the sacred flame of our common faith which has triumphed over millennia of adversity and isolation ever since their forbears, as legend has it, left Jerusalem in the retinue of Menilek, the son of Solomon and the Queen of Sheba.

Today the wheel has almost turned a full circle as their children drink at the fountains of Jewish wisdom and skill in a reborn Israel, and an emissary from the Holy Land cements their ties with their people.

BASKETBALL SEASON COMES TO A CLOSE

The Brooklyn Jewish Center was ably represented by three boys basketball teams this year. The boys developed skills and learned the true value of teamwork and sportsmanship. The teams were well coordinated, exhibited a good knowledge of the game and played with poise and confidence. The roster of the various teams are:

JAMMY MOSKOWITZ, *Athletic Director.*

CUBS — AGES 11 and 12

Richie Moskowitz	Ed Surowitz
Sam Stern	Joel Weber
Mike Leventhal	Jerry Skalka
Robert Crawford	Julie Perlis
Mike Zollowitz	Robert Koonenberg
Fred Finkelstein	Mark Kornstein
Ken Hurst	Andrew Prince

JUNIORS — AGES 13 and 14

Jerry Gold	Bruce Baron
John Moskowitz	Elliot Hyman
Stan Wolfe	Arthur Lesser
Steve Marcus	Steve Horowitz
	Harvey Sandler

SENIORS — AGES 15 and 16

Jon Hirsch	Artie Kaplan
Sandy Fenichel	Mike Ginsberg
Marty Schwam	Stan Fruchthandler
Dave Bershad	Bob Heller
Joel Nisselson	Barry Heller
	Ira Jacobson

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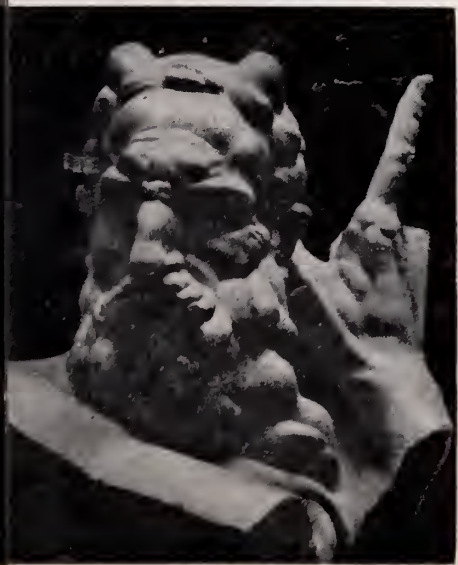
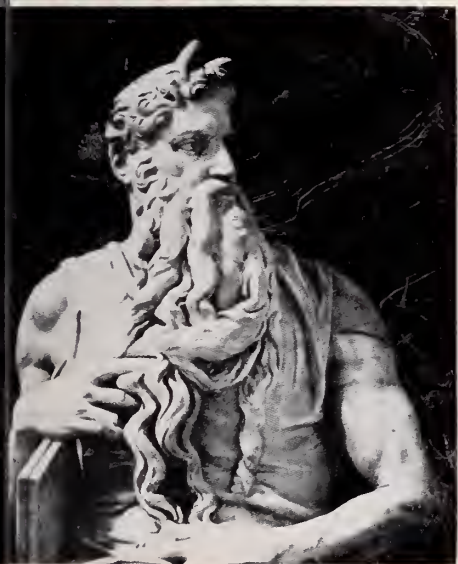
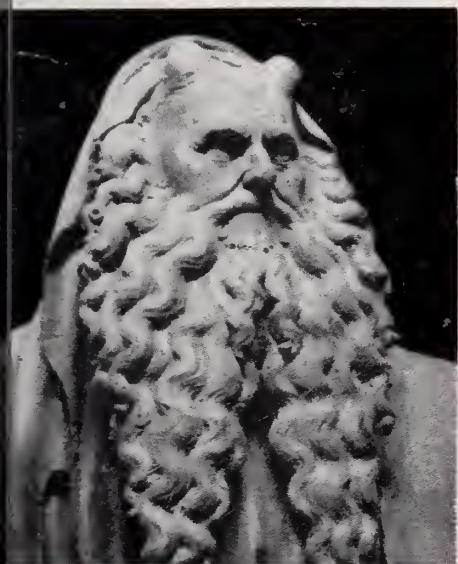
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THE BROOKLYN JEWISH CENTER REVIEW

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Brooklyn Jewish Center Review

ORTHODOX JUDAISM

By DR. ISRAEL H. LEVINTHAL

A Review of a New Book
by Dr. Samuel Belkin

THE REMARKABLE BERNARD BERENSON

By ALFRED WERNER

RELIGIOUS CONTRIBUTIONS TO ISRAELI LITERATURE

By ARYEH NEWMAN

AN ACCOUNT OF SUDDEN BUT FAMILIAR DEATH

By ELIAHU SALPETER

OUT OF OUR PAST

Edited by MORRIS COHEN

A UNIFIED CONCEPTION HAS MARKED THE ARTIST'S PORTRAYAL OF MOSES THROUGH THE AGES. TOP, A 12TH CENTURY BRONZE; SECOND, A 14TH CENTURY SCULPTURE; THIRD, MICHELANGELO'S FAMOUS STATUE, AND, BOTTOM, A MODERN WORK BY MESTROVIC.

SHAVUOT
5717

June
1957

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RELIGION IN MADISON SQUARE GARDEN

SURVEYING the variety of themes and forms in the Bible, one is struck by the fact that they defy simple classification. Law, history, prophecy, lyric poetry and parable are side by side in the Bible, together with ideas so dissimilar that the casual reader puts them down as contradictions. This diversity of themes and books suggests to us, who base our faith on the Bible, that religion is a complex matter, embracing the multiformity of man's relation to reality. In fact, one book in the Bible, the book of Job, is an impassioned protest against those who oversimplify their religion, who found their faith on neat little formulas. For the author of the book of Job the strait-jacketing of cause with effect in religion is an abhorrent vending-machine theology. The religion of the Bible requires a depth of thought and an intensity of feeling that shatter our shallow notions of life.

Paganism in its heyday was simplicity incarnate. Cause and effect were packaged in a pat formula. The generous offer of gifts and sacrifices to the gods would bring, in turn, the generosity of the gods. Salvation was for the pagans an uncomplicated affair. Look through the preachments of the prophets, the wisdom of Ecclesiastes and the sublime poetry of Job and you must be persuaded of the Bible's utter rejection of the pagan's simple road to salvation.

If we accept this concept of the Bible we cannot help but view with apprehension the present evangelical campaign being conducted by Rev. Billy Graham at Madison Square Garden. Billy Graham, probably in all sincerity and in unsophist-

icated enthusiasm, has reduced religion to a billboard caption and to a spot announcement. His easy road to salvation lends itself well to mass assemblies in a circus arena or in a baseball park. But what he teaches and preaches is not the Bible. A Christian too accepts the books of the Hebrew Bible as sacred and canonical. Though Rev. Graham's great claim is that he preaches the fundamental message of the Bible, he in no way conveys the true meanings of the sacred texts. One cannot help but feel that he himself has not grasped the complexities and deeper meanings of the Biblical faith. There is much truth, more than its author is likely to admit, in the slogan

advanced by a Catholic clergyman to counteract Graham's appeal, "Don't be half saved."

For the moment Billy Graham may be generating much enthusiasm in the ranks of the religious, leading even some Jews to hope for a mass revivalist movement along the same lines among their own people. But in the long run, this oversimplification of religion and this shallow theology can only remove persons from the faith of the Bible. For us Jews there can be only one way back to religion and the synagogue,—that way, and it isn't a simple one, is through the study of the Torah and meditation upon its wisdom.

—BENJAMIN KREITMAN.

SHAVUOT-1957

THE festival of Shavuot, celebrated this year on June 5th and 6th, was originally an agricultural festival. But in time its agricultural significance receded into the background and its traditional designation as the *Zeman Matan Toratenu*—the time of the Revelation of the Torah—came to the fore. This theme now dominates the festival and gives it a special importance in our sacred round. Most appropriately, on this holiday Consecration and Confirmation exercises are held for our young people in the synagogues, thus emphasizing the role of the Torah—the disclosure of God's will—in the life and destiny of the Jewish people.

For us today the word and concept of *revelation* embrace within themselves a new direction for man and a renewed faith in his future. Until his illusions were tragically shattered, modern man

believed that he possessed within himself the wisdom and the resources for the good life. With great ingenuity he fashioned sciences and philosophies that were to be the guides to a happy existence for man individually and collectively. Man could not help but marvel at his own resourcefulness and then look forward to the limitless progress that lay ahead. Man's faith was centered and

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"JUST BETWEEN OURSELVES"

"בין עצמנו"

An Intimate Chat Between Rabbi and Reader

A HAPPY REPORT

ON SEVERAL previous occasions I discussed in this column the sociological problem that today faces most urban communities in the country—the problem of the integration of people of different races. We, in our neighborhood, the Eastern Parkway and Crown Heights sections, have also had to face this problem.

I am happy and proud to attest that a very large majority of our people have solved this problem in a democratic, human and true American fashion. They recognized the truth that new residents, whether white or colored, must be judged by character and not by the color of their skin, and that doing otherwise would reveal a prejudice unworthy of our Americanism and Judaism.

But the people of our section did more. They wanted to preserve the fine character of our neighborhood, to maintain its reputation as one of the preferred neighborhoods in our entire borough, and so they organized what is now known as the Crown Heights Taxpayers and Civic Association, to devote itself to the realization of these high purposes. It is interesting that some of the leading spirits in this Association are fine new Negro residents who moved here just because they wanted the advantages of a better neighborhood and are as eager as the white residents to maintain the high standards of this section.

Knowing of my keen interest in the work of the Association, the vice-president and treasurer, Mr. Abraham Meltzer, recently sent me a lengthy report of its achievements to date, and I know that the readers of our *Review* will be as interested and as glad to learn of these achievements as I was.

"From a membership of one hundred and fifty in 1953," the report states, "our organization has grown to six hundred and eighteen residential property owners. The area involved extends from

Bedford to Schenectady Avenues and from Eastern Parkway to Empire Boulevard. In this segment of our borough there are fifteen hundred one- and two-family homes.

"We have installed and maintain thirty alley lighting fixtures for the safety of pedestrians, occupants of vehicles, neighboring property owners and tenants in apartment houses. We have succeeded in obtaining new type lighting standards with closer spacing for nearly all our streets."

In addition to these practical improvements, which greatly add to the comfort and safety of our residents, the Association has also undertaken an educational campaign. The report continues:

"This year we adopted a policy of sending educational literature to all residential property owners whether members or not. Sanitation rules, a fire safety pamphlet, a police crime prevention bulletin, park department procedure, a treatise on alternate parking, and a letter explaining the importance of zoning, have not only given our local residents impetus to maintain the high quality of this community, but have also acted to create a strong feeling of neighborhood pride."

The greatest and finest achievement of this body—and due credit for this accomplishment must be given to its president, Mr. Joseph Krinsky,—was its success in having every street in the above mentioned area re-zoned, so that it became illegal to transform any hitherto one- or two-family home into a rooming house. That is what ruined many another section in this city, and it was an act of great wisdom on the part of the members and officers of the Association to work for the enactment of this provision.

I want to quote from the conclusion of the report, for I am confident the readers will derive joy and satisfaction from it:

"We have found from the percentage of returns of our mail that the exodus

of old residents has fallen off. We have also noted that the calibre of our new residents can be considered a credit to our community. Incidentally, many of our new neighbors joined our organization after your reprinted article was sent to them as an introduction.

"Recently, a member of the newly formed 'Mayor's Committee on Intergroup Relations' appeared at one of our general and executive meetings. We were informed that particular attention was being given to the Crown Heights area as a symbol of true Americanism in action, a fact that you had mentioned in your article two years ago. We have also been commended by a foundation organized to foster interracial harmony, and 'Action'—the American Council to Improve Our Neighborhoods.

"In closing, may I again thank you for your past interest in our functions, and for the dignity you have added to our organization by permitting us to use the article from the *Brooklyn Jewish Center Review*."

Needless to say that I am grateful for this report. There is just one further suggestion that I should like to offer to the Association, which I trust will be considered. I would like to see the area of their activities widened. I see no reason why the program should be limited to the streets south of Eastern Parkway and to exclude that equally important section north of Eastern Parkway. If the latter part of our neighborhood should be permitted to deteriorate it would in the end also affect the section to which their present activities are directed. The entire neighborhood is one unit, and all of it must be preserved as a fine residential section.

I sincerely believe that our residents, through the program of this worthy Association, are not only preserving the splendid character of our neighborhood, but are also rendering a great service to America and to American democracy in showing other communities how men of all faiths and of different color can live together as brothers, as children of the one living God.

Israel H. Perutthal

AN INTERESTING volume has just appeared from the pen of the revered and scholarly President of Yeshiva University, Dr. Samuel Belkin, "Essays in Traditional Jewish Thought," (published by the Philosophical Library) which will be welcomed by all who are concerned with the development of the religious life of Jews in America. This work is a collection of addresses and papers prepared for important occasions during the thirteen years of Dr. Belkin's presidency of the University. They deal with various topics: the role of education, the need for a synthesis of scientific and religious instruction, the role of the Rabbi, the function of the Synagogue and the Jewish layman, the relationship of parent and teacher, and, above all, the meaning and the role of orthodox or traditional Judaism in Jewish life. There is also one chapter, originally a letter to a former pupil, which deals with a theological theme, the concepts of Immortality of the Soul and Resurrection in Jewish teaching. Despite the differences of themes, there is an underlying unity throughout all the chapters—the harmony and interrelationship in Jewish thought between body and soul, between the material, or physical and the spiritual aspects of life.

In most of the subjects discussed there will be unanimity of agreement with the views expressed. Certainly no one today will dispute Dr. Belkin's statement, "A science which remains indifferent to the importance of morality in the life of society becomes, in the course of time, an opponent of morality." In discussing the program of the Yeshivah University in his inaugural address as President, he probes more deeply in the interaction between these two phases of education "It is not our intention," he says, "to make science the handmaid of religion, nor religion the handmaid of science . . . If we seek the blending of science and religion and the integration of secular knowledge with sacred wisdom, then it is not in the subject matter of these fields but rather within the personality of the individual that we hope to achieve the synthesis."

In his chapter on "Parent as Teacher and Teacher as Parent," he offers sound advice which would certainly be of help in solving the problem of juvenile delinquency

which plagues our modern society. He touches the heart of the problem when he says, "The actions which result from the child's rebelliousness may be characterized not as *juvenile delinquency*, but rather as *parental delinquency*."

The former student who asked Dr. Belkin for the clarification of the Jewish belief in immortality and resurrection posed a second question, whether he believed that a spiritual and cultural renaissance is taking place among the Jews of America. In his answer Dr. Belkin sees a connection between the two questions. "There are signs that we are approaching a religious awakening, not only in the Jewish community, but in the American community as a whole. . . . The problem of today is how to fuse the spiritual rebirth with our material world. An abstract spiritual rebirth may become merely an expression of immortality, a disembodied soul. What the world needs today is a *resurrection of the body, an infusion of spirit into material substance*." Merely talking about religion, even affiliating with a synagogue, will not usher in a spiritual revival. "The spiritual rebirth of our times can only assume significance if it expresses itself through *mitzvot maasiot*."

In several chapters he discussed the role of the modern rabbinate, the difficulties that face the young rabbi in the many tasks that have been forced upon him. In answering a young graduate who writes to him that he is disappointed in the rabbinate and seeks his advice, he writes: "The fact that many things disturb you shows that you have not lost your sincerity. A spiritual leader who is self-satisfied has *ipso facto* failed in much that can be expected of him. . . . You are exceptionally well prepared for the rabbinate. It is the *community* which is

A Searching Analysis of a Controversial Subject Presented in a New Book

ORTHODOX JUDAISM DEFINED AND DEFENDED

A Review

By RABBI ISRAEL H. LEVINTHAL

not fully prepared for your type of rabbinate." He pleads with him to make time for the further pursuit of scholarship, and despite the obstacles that he faces to continue to enrich the minds of his congregants with the fruit of his Jewish learning.

While all of these chapters make interesting and worth-while reading, there is no doubt that those discussing orthodox Judaism will arouse the greatest interest.

At the very outset, in his *Foreword*, Dr. Belkin says: "I have attempted to indulge neither in polemics nor in apologetics." This marks a new and most welcome approach in the writings of many of our orthodox leaders. The usual method to which we have become accustomed is one of attacking those who do not accept a viewpoint instead of an enlightened and reasoned exposition of one's own philosophy. Dr. Belkin is to be commended for his positive approach in discussing these important subjects. As a whole, he has succeeded in his purpose. Once or twice, he does refer to opposing views, as, for instance, when he quotes from the writings of "one of the chief exponents of the school of thought which believes that Judaism in America needs a complete revision." He answers not with attack, but in argumentative fashion, indeed he gives the author credit that for writing "with apparent sincerity." "We, too," he says, "agree with the thought expressed in this paragraph, but with one major difference, we believe that we are in need of a spiritual *reconstruction of our lives*, but not that we need to *reconstruct our spiritual heritage*." Whether his arguments will succeed in convincing his opponents is not the question—indeed, we have our doubts. The

important thing to note, however, is his approach in endeavoring to present, in dignified fashion, his arguments in defense of the orthodox position.

He recognizes the weaknesses in the orthodox group, above all, its lack of unity. He shows remarkable courage for a leader of an orthodox institution in strongly protesting against the current tendency among many of the orthodox leaders to try to segregate orthodox Jews from the rest of Jewry. "The religious philosophy of extreme separation, which means the complete separation of strictly observant Jews from the larger community, is hardly tenable here in America. Any attempt to make orthodoxy a mere sect or faction is wholly unacceptable in this country. . . . For a similar reason, the Polish, Russian and Lithuanian rabbinates never accepted the religious philosophy of separatist orthodoxy."

He also dares to criticize another group in orthodoxy which is becoming quite vociferous in our day. "On the other hand," he writes, after discussing the opponents of orthodoxy, "there exists today a small segment of the Jewish community which is extremely pious in theory and practice. This particular group feels that it can best live within the sacred heritage of Judaism if it ignores completely the contemporary environment and transfers, without the slightest change, the traditional Jewish way of life that their forefathers lived for centuries on the European continent. They refuse to conform to any modern standards even when such standards are not directly, or even indirectly, in conflict with the precepts of the Torah and our sacred traditions."

Dr. Belkin will be warmly commended by all thinking Jews—even among the orthodox—for taking this stand. Unfortunately, he weakens his own position when he tries to find something commendable in this group. "While we may not fully agree with their methods," he continues, "and may justifiably doubt their eventual influence on the American Jewish community, nonetheless we admire their devoutness and uncompromising devotion to our sacred heritage . . . nonetheless, we have deep and genuine appreciation of their way of life." Many readers will find logical contradiction in these two statements. Certainly there is

nothing to commend or to admire in a "devoutness" concerning a method and a theory that are in contrast to all that is true and noble in our historic tradition, a method that can only endanger the future of our faith.

The principal chapters in which Dr. Belkin discusses various phases of orthodoxy are: "Traditional Judaism in America," "The Jewish Community in a non-Jewish World: Problems of Integration and Separation," and "Translated, Transferred or Transplanted Judaism—which?" He is not at all enamored of the term Orthodox or Orthodoxy, which he admits came into existence in the middle of the nineteenth century. "There is no doubt that both the terms 'Orthodoxy' and 'Reform' were misnomers, for the former does not exactly define traditional Judaism. . . ." He prefers the Greek term coined by Josephus when he was asked to define traditional Judaism—*Theocracy*, which our author defines as "a model of living based upon the authority of God as revealed in the Torah and in the oral traditions, which were derived from the Torah, in accordance with the Kabbalah, which was transmitted from generation to generation."

Dr. Belkin elaborates in detail upon this definition. "To me, an Orthodox Jew is one who accepts the divine authority of the Torah as interpreted by the oral tradition." He stresses the important role that *Halachah*, Jewish Law, has played in the past and must play in the future. Thus far, his views are in agreement with the views of many of the leaders of the Conservative philosophy. They, too, feel that the current term, Orthodoxy, "does not exactly define traditional Judaism," and they too recognize the important role of Halachah in Jewish life. The difference however lies in the historic meaning of the term "Jewish tradition," and in the concept of the historic interpretation and development of Jewish Law.

The important question which faces the Orthodox, and which our author recognizes—and which, by the way also faces the Conservative group,—is how to interpret, and who is to interpret what the Halachah is. For in the tradition itself, there is often differences of opinion. Dr. Belkin himself quotes an interesting illustration: The Talmud in *Nedarim*

IS ARAB-ISRAELI PEACE POSSIBLE?

By BORIS SMOLAR

WITH Israel entering the 10th year of its existence, top experts on the Middle East—both in Washington and at the United Nations—are taking a look into the future of Arab-Israel relationship. Their opinion is that Arab-Israel tension will continue for many years and that no magic formula should be expected to remove the factors responsible for hostility between the Arabs and Israel. Therefore, they believe that the most constructive view to take of the Arab-Israel problem is to accept this hostility for granted, but prevent it from exploding. This, they agree, requires that the United States and the United Nations do not tolerate belligerency between the Arab countries and Israel, regardless of legal arguments to the contrary.

In the long run, the experts assert, Arab-Israel peace can be reached only when there is an understanding between the United States and the Soviet Union

on stability in the Middle East to prevent a situation which might spark a third world war. However, as matters stand now, Moscow seeks to consolidate its position in the Middle East by keeping the Arab-Israel tension alive and by inciting the Arabs against Israel.

The experts are reluctant to publicize their views, lest their opinions be branded as defeatist. However, they are convinced that any study of the Arab-Israeli problem will show that it may take "generations" before the incompatibility between the Arabs and Israel is bridged. Hence a realistic appraisal, they say, is a necessary prelude to taking the steps that will prevent Arab-Israel hostility from breaking out of bonds. Such an appraisal, they claim, will definitely indicate that to limit the scope of action in this situation to what is attainable might prove extremely constructive.

states: "Simon the Just, and Rabbi Simeon, and Rabbi Eleazar ha-Kappar, were all of one theory, that a Nazarite is a sinner." Maimonides, in the *Mishnah Torah*, records it as *Halachab* that one who vows to become a Nazarite is considered a sinner. Rabbi Solomon ben Adreth, however, in his Responsa states that the *Halachab* is not necessarily so. The Talmud merely states that the above-mentioned Rabbis shared a *shitah*—a theory, an opinion—and a simple theory does not become a Halachah. With all due respect to Dr. Belkin it must be stressed that Maimonides does record the fact that the Talmud Rabbis' opinion is the *Halachab*, and, nevertheless Rabbi Solomon ben Adreth, despite his forced explanation, does state that the *Halachab* is not necessarily so. This excellent example simply proves that there are differences of opinion in many legal problems and different interpretations in solving legal problems.

Dr. Belkin makes, what, in the humble opinion of this reviewer, is an artificial distinction between a *shitah* and *halachah*,—between what should be regarded as a policy and what is actually the law. He himself, however, is forced to admit that such questions of policy were often regarded and treated as questions of law. After citing the example of the Agudath Israel's opposition to the political rebuilding of Zion, he admits: "There were many such instances when matters of *shitah* and matters of *Halachab* were often looked upon as one and the same."

The fact of the matter is, I believe, that this is the great weakness in the attitude of the official orthodox leaders today—they have turned matters of mere opinion and policy into matters of strict *Halachic* enactment. Witness the attitude that the *Agudath ha-Rabbanim*, the Union of Orthodox Rabbis, has taken in the matter of the new provision which the Law Committee of the Rabbinical Assembly, guided by one of the foremost Rabbinic scholars of this age, Professor Saul Lieberman, has inserted in the traditional *Ketubah*, or Marriage Certificate. Immediately the Union turned policy into law and proclaimed a *Halachic* decision that this *Ketubah* was illegal. They knew that similar provisions have often been added to the original *Ketubah*, that

everything was done in strict keeping with the *Halachab*, but here a definite *shitah*, or policy, was suddenly turned into *Halachic* enactment. There are many such instances which could be mentioned. The furor aroused by the ultra-orthodox group in Israel—supported by many of the orthodox leaders in America—against the drafting of girls and young women into the Israeli army, is certainly not supported by the traditional *Halachab*. This is another excellent example of such translation of *shitah* into actual law. The leaders of this opposition would strongly resent any suggestion that their action was based on mere opinion and not law.

Dr. Belkin offers a solution for all such questions of policy: "Such decisions should be referred to the leading authorities in *Halachab*, members of the practicing rabbinate, and also to lay leaders who are concerned with the preservation of orthodox Judaism." Anyone familiar with the realities of orthodox Jewish life would immediately recognize the practical difficulties that this suggestion would meet. Seeing the disunity that plagues their ranks and their leadership, it would be a task for the Messiah to declare who should be recognized as "the leading authorities in the Halachah." But even in theory there is a weakness in the suggested solution, as it is phrased. All who recognize the important role that *Halachab* must play in Jewish life if Jewish life is to have meaning, whether they are Orthodox or Conservative, will agree that it would help much if a body of leading authorities in the *Halachab* could be established. But such a body must be concerned *with* the preservation of Judaism and not be merely "concerned with the preservation of Orthodox Judaism." This body, to be effective, would have to be objective in the study of the Halachah and not partisan in its approach—it would have to study each problem, recognizing the inherent power of the *Halachab* to take cognizance of new conditions in life which face it.

Many interesting observations and opinions are offered by Dr. Belkin regarding orthodox Judaism. He is very optimistic about its future in America. Certainly it has made great progress in

the last decade or two. And he offers the proponents of Orthodoxy sound advice in order to realize his optimistic hopes, advice which, again, is unique in the approach of most of the orthodox leaders: "We shall never succeed in enhancing the cause of traditional Judaism by merely criticizing the non-traditional, anti-traditional or semi-traditional philosophies of Jewish living in America. In place of criticizing others let us rather engage in self-criticism, which is an essential element in the development of

EBAN BOOK FORECASTS ISRAEL'S FUTURE

A HOPEFUL view of his country's future is expressed by Ambassador Abba Eban in an epilogue to his new book, "Voice of Israel."

After surveying the ordeal of the past nine years, Mr. Eban said: "New vistas open up for Israel with international recognition of the right to free navigation in the Gulf of *Aqaba* and the Strait of *Tiran*."

Stressing Israel's "supreme national interest" and her developing international relations, Ambassador Eban said: "A long Mediterranean coastline and access to the Red Sea compensate Israel for her territorial confinement. Uniting the eastern and western oceans across a small strip of land, Israel can become a bridge across which the commerce of nations will flow between the two continental expanses—Asia and Africa on the one hand and Europe and America on the other. The nations of Asia and Europe, in their turn, can be liberated from exclusive reliance on the Suez Canal as the sole link between the Mediterranean and the Red Sea."

personality and spiritual selfhood. This searching introspection, this turning of the searchlight into our hearts and souls, will enable us to discover our real strength as well as our weaknesses. It will teach us that before we criticize we must be merciless in self-criticism and develop within us a spirit of modesty and true humility." This is advice which can well be taken to heart by all of our religious groups. We could then rise to a mature evaluation of all religious philosophies.

(Continued on page 23)

FOR more than forty years Bernard Berenson, the famous art historian, and his wife Mary, lived undisturbed near Florence. But, in the summer of 1943, when Italy capitulated and the Nazis occupied most of Italy, the scholar, at the age of 82, realized he was a Jew. In his diary,* he jotted down:

"There was danger that the Germans . . . would treat me not only as an American but as an enemy number one, the enemy for whom and with whom there were no possible pacts, namely, a Jew."

So far as the Nazis were concerned, he was not the proud grand seigneur of I Tatti, the princely villa at Settignano, with its art treasures, vast library, and stately gardens. If they should capture him, they would not treat him as the celebrated B. B., who had authenticated Giorgiones and Titians for America's millionaire collectors, but as a despicable Jew, and despite his old age would ship him to a death camp. Knowing all this, he was only too glad to withdraw to a hide-out in the Tuscan mountains, a villa where, under an assumed name, he spent many uneasy months as the guest of an Italian diplomat. Mrs. Berenson, too ill for travel, and an unimpaired "Aryan," remained in the villa I Tatti.

The first eleven months spent in his asylum were quiet. Then the Germans retreated precipitously, and bombings and bombardments shook the house. One day a group of German parachutists tried to dispossess its inhabitants and only after lengthy arguments were they prevailed upon to respect its extra-territoriality. Suddenly, Berenson felt that the difference between him and the wretched Jews of Eastern Europe had shrunk to zero. There would be no loopholes or privileges for him either. His diary does not conceal the anxiety he experienced: "I might be captive not only as an alien enemy but as a 'non-Aryan' and sent to Lublin, if not killed first. Until the situation improved, as it did after several hours, I remained as in a nightmare, saying: 'No, no, it cannot be, it is only a horrid dream.'"

Berenson was spared the fate of the six million; he emerged unharmed in the end. But not unchanged.

* Published in *New York under the title, "Rumor and Reflection."*

A Portrait of the Great Critic

THE REMARKABLE BERNARD BERENSON

By ALFRED WERNER

The books Berenson published before 1939 contain hardly an autobiographical note and rarely a remark touching upon the contemporary scene. At no point of his life did Berenson live in an "ivory tower"; he had a sound business sense (for thirty years he provided Sir Joseph Duveen with expert opinion); he traveled widely and often, and exchanged hospitality with men of affairs, from royalty down. Nevertheless, we look in vain in his writings published before 1945 for any reference to the contemporary scene, to the tragedy of 1914, to Communism, Fascism, Nazism, or the Jews' plight. This lack of response to the events of his time was puzzling in a man noted for his alertness and sensitivity to such a variety of things unconnected with his special field. Berenson did not emit a murmur in print when his Jewish colleagues in Germany were being driven out of the universities and museums, when William Cohn, Erwin Panofsky, Max Friedlaender, Georg Swarzenski, and many others were forced to start their lives anew outside their native land.

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It was not until the recent war that Berenson's literary production left the Old Masters and turned to the issues of the day. Having heard the voices of destruction around him, and listened to the voice of hope within him, he wrote "Aesthetics and History," "Sketch for a Self-Portrait," and "Rumor and Reflection." The three books were written largely during the war and appeared here, with postwar prefaces, in 1948, 1949, and 1952 respectively. They all, particularly the first, contain much on art and art history, but in them Berenson also emerges as something of a philosopher, with ideas about ethics and social reform—and a gossip too. On the whole, the impression is that of a nice if opinionated old man, sympathetic to the plight of others, unafraid of unorthodox views, unashamed of revealing his fears, uncon-

cerned about what people in Boston might think.

Berenson was born in 1865 in the small town of Baltramantz (now Butrimonys), in the District of Kovno (Kaunas) in the heart of Lithuania. Baltramantz was then a village of about two thousand people, noted for, two extremes, horse-thieves and learned rabbis. Apparently, the reputation of the scholars was not strong enough to counteract that of the thieves, since the expression "Baltramantzer goniff" was current in Eastern Europe until Hitler's Einsatz units wiped out every Jew in the village, saints and sinners alike.

Of the one hundred and fifty Jewish families in the village, the Berensons were among those highest on the social scale. Explaining his lifelong urge to become a man of breeding and learning, Berenson unexpectedly makes a reference to his childhood, saying that it was spent "in an aristocratic republic, and though under Russian rule, all the more aristocratic for being Jewish. There my family was among the first, if not the first, and from earliest awareness I was encouraged to regard myself as its future head . . . I knew from infancy that I was to be the first in my village, and it bred in me a sense of being anybody's equal that I have never lost."

It was a prosperous kehillah. The Jewish community supplied the Lithuanian farmers around them with their urban produced commodities. Bernard's father, one of the *parnasim* ran a store and also operated as a combination ironmonger and grain and lumber merchant. Albert and his wife, Judith, had five children of whom Bernard was the oldest.

Berenson has expressed himself as still grateful for whatever Hebrew learning he acquired at the Baltramantz cheder. In 1875, when he was ten, the family moved to America in the *goldene medina*.

Unlike the East European Jewish immigrants of a slightly later date whom the adolescent Bernard was to notice, with probably more bewilderment than compassion, the Berensons were not without means on their arrival in Boston. They settled in suburban Dorchester, newly incorporated into Boston, the same Dorchester that now is a crowded center of Jewish residence. Jews had been settled in Boston for only little over thirty years. Their number was small, and they were largely native born, of Sephardic, British, or German descent. There was to be no more Jewish education for Bernard, his father having become a "Voltairean" in the New World. He was sent to the fashionable Boston Latin School.

In the 1870's and 1880's a Jewish student was a rarity both at the Latin School and at Harvard. That Bernard was a brilliant boy, there can be no doubt. That he was an unusually handsome lad with his sensitive face and curly black hair, we know from photographs. That he irritated his teachers with his cocksureness can be taken for granted. As an old man, he protests too much about how little he cared when he received mediocre marks; he tells us that at Harvard he had little hankering for position, no urge for power, no competitive impulse. He even annoyed Professor Charles Eliot Norton, to whom he owed his introduction to art history. "Berenson has more ambition than ability," Professor Norton remarked to a colleague, and the young man came to learn of this remark, which he never forgave. Apparently, it still stung more than a half century later, when he recalled the incident in "Sketch for a Self-Portrait."

If Mrs. Jack Gardner, and other members of the Back Bay elite took up this promising undergraduate, the "white Jew" with astounding talents, can he be blamed for responding? Without Mrs. Gardner, whom Berenson was to dub the "Serpent of the Charles" and "Boston's pre-cinema star," the young Bachelor of Arts could not have paid for his *wanderjahre* in Florence, and without his advice in return, Fenway Court (now a museum) might not now be graced with its fantastic array of great pictures.

With his B.A. diploma rolled up in his luggage, he sailed for Europe in 1888, only thirteen years after he had left it,

A late photo of Bernard Berenson with his signature.



never to return to this country except for brief and infrequent business trips. His was, one might say, an escape from guilt, from an Old Testament domination that made him feel buried under "a double dose of Hebraism, an original Jewish one, and, piled tower-high above it, a New England puritan one."

We must remember that Berenson's formative years were over before the presidency of Benjamin Harrison, that he was a contemporary of Felix Adler, Edward Bellamy, Cosmo Gordon Lang, Thomas Masaryk, those men of old fashioned good-will who left us what now seems such a long time ago. In his own way Berenson, too, was like his father, a follower of Voltaire, mixing the latter's rationalism with a very strong tincture of Rousseau's romanticism. In terms of Jewish history, he might be compared to a pioneer of the Haskalah who dreamed of a mankind freed from medieval fetters.

There is no room for Freud or even for Herzl in a philosophy which, like Berenson's, denies or shuts out the demoniacal in man. This holds true whether he writes on art or on the Jews. In the 1952 preface to his "Italian Painters of the Renaissance"—which puts between a single cover four studies published between 1894 and 1907—Berenson repeats his cherished theory of the "life-enhancing" qualities of art, saying that no artifact can be considered a work of art

unless it helps to "humanize" man. With this narrow view, it is not surprising to find him excluding from his Parnassus almost all "modernistic" art.

Shade of the *Aufklaerer*, Heinrich Graetz, when Berenson turns to the Jews! Graetz directed his wrath against Hasidism and the "superstitious" Polish Jews. Berenson, for his part, voices his objection to "the fanatical hatred of the anti-Hellenic Jew against everything that might entice him away from his bleak abstractions and the passionately fervid, aggressive, and exasperated affirmation of his monotheism."

Here, then, is the Hellenic Jew, or rather the Alexandrian Jew, old, wise, worldly, unprejudiced (save for his prejudices against prejudice), who looks down in mild embarrassment on the follies of mankind, on nationalist hysteria, and incessant warfare. And what does he think concerning the role of the Jew in our most imperfect civilization? As a fugitive from the Nazis, he had enough time to ponder about it. The Nazis wanted to eliminate the Jew, he wrote, as both the "spearhead of Mediterranean civilization" and the "begetter of Christianity." Yet the Jews are immortal: "Like the ants, the Jews never lose faith in life." But there are several kinds of Jews. "Not a little of Nazism," Berenson wrote, "runs parallel with, if it is not copied from, the meanest kind of ghetto Judaism." If he castigates the exclusion-

(Continued on next page)

ists of the ghetto, he does not spare the assimilationist Jews either, those who are "eager to be on the side of the 'nice' people," and who "tend to overdo partri-otism for fear it should be thought they did not do enough." Then there is a third group, those civilized Jews, among whom he counts himself, who are more dispassionate and objective than Gentiles. All Jews should be above tribalism. The Jew "should be in every land the element that keeps up standards of human values and cultivates a feeling for proportions and relations. He should be supernational, as the Roman Church claims to be. . . . The Jew should try to check stampedes of opinion and mitigate mass movements of animal fury."

But the Jew that Berenson admires is no longer human, he is too good to survive. He would have permitted the Germans to ship him from Warsaw to Auschwitz without a struggle, however hopeless; he would not have resisted the British in Palestine in 1947 and 1948, nor could he have conscientiously defended Israel from Arab attack. Considering Hebrew a relic of the dark past, he would have done nothing to preserve it through the centuries, and it would have become what Berenson, in utter ignorance of the revival of Hebrew in our time, calls it, a dead language. His stand approximates that of Clermont-Tonnere, the French nobleman who urged the National Assembly of 1789 to grant the Jews all right as individuals, but none as a national group: "To the Jews as a nation—nothing."

Is it possible to ignore the age of nationalism, with its conflicts of groups and of cultural patterns? In a vain effort to reassert the oneness of mankind, Berenson fervently stresses the common heritage of our civilization, of Jerusalem, Athens, and Rome. But whether he likes it or not, in the era of the Big Machine ("Enemy Number One is the Machine in whatever form") no romantic dream can bring us nearer to the New Jerusalem, the City of Man he yearns for.

In a sense, Berenson has been a very lucky man: he reached ninety-two in good health and with a clear mind; he is economically independent, has accomplished a great deal in his field of endeavor and is rich in friends and admirers. He is a strangely surviving opti-

mist in a darkly pessimistic age, and his creed is disarmingly simple: "My faith consists in the certainty that life is worth living, life on its own terms. . . . What is that but faith? Confidence in life as worthwhile, confidence in humanity despite all its devilish propensities, zest for suitable exercise of function, enjoyment of the individual human being as a work of art."

One is reminded of the scholars in ancient Rome or Athens who, when interrupted by the invader, hardly looked up from their work. So enraged were the German barbarians by the equanimity displayed by these sages that they often killed them on the spot. Berenson, too,

might have been killed by the remote offspring of those barbarians. But, like those sages of antiquity, he did not lose his faith or his poise in the presence of danger. What an enviable strength beneath all this weakness! When the little man with the gentle voice emerged from hiding, he seemed surprisingly unperturbed by the three months of incessant shell-fire that went on around his shelter. A reporter asked him, almost in bewilderment: "And you were able to read Homer and Goethe with Germans all around you?" Berenson calmly answered with a question that would have delighted Socrates, Spinoza, or Voltaire: "What else was there to do?"

FRANCE'S INTEREST IN ISRAEL

From a Speech Before the Women's Division of the American Jewish Congress on May 6, by Ambassador Herve Alband

DID we succeed in our enterprise (the Suez intervention)? Anyone looking into the results of the Suez operation would at first answer no, we have not succeeded. Nasser can pretend that he has imposed his will, the canal remains under his authority a powerful instrument of blackmail; there is no real agreement between Egypt and the Governments of the canal users. What Nasser has defined as being the status of this international waterway, in a unilateral fashion, he can tomorrow cancel in the same unilateral way. That is why France does not accept such a regime. On a long-term basis the alternatives that seem open to us are the construction of new pipelines, of super tankers and the search for new sources of energy, either in the Sahara or through Euratom, in order to reduce our dependency on the canal. Such are the negative and somber results.

But there are others that ought to give us greater confidence in the future. In the first place, I believe that our action has revealed to all the existence of the serious problems of the Middle East and of the dangers that they hold for the future of the free world.

Another element of the problem has been brought to light: the expansion and depth of Soviet influence in the Middle East. Perhaps we might never have suspected the importance of the Soviet arms deliveries, of the aid given by Russian engineers and technicians, of the diplomatic support that the USSR, following the old precepts of Lenin, has given to

Egypt, then to Syria, so as to promote the most extreme of nationalisms. . . .

We must not forget either that, thanks to our intervention, a great part of the Russian war arsenal collected by Nasser has been destroyed and that the weakness of his army and of his general staff has been clearly demonstrated. I do not believe either that the *de facto* situation that exists today in the Gulf of Aqaba and at Gaza could have seen the day without this intervention. We are pleased to think that France has contributed both in Washington and at the United Nations to the defense of Israel's rights in those two essential zones. . . .

The ultimate objective of my Government as well as that of the United States is to act in such a way that, with patience and perseverance, we will succeed in bringing about a peace settlement between Israel and its neighbors. I don't think that I am untrue to the memory of Chaim Weizmann, the father of the Israeli nation, nor to the thought of President Ben Gurion or of Madame Golda Meir if I recall that the creation of the Jewish state was to be, in the opinion of those who conceived and realized it, the occasion of a collaboration, of an association and of confident relations with the Arab peoples.

By coming back to its legendary land, Israel wished to be the ferment for modern activities and in peace to associate the whole of Palestine in its achievements and success.

MODERN Hebrew literature is a child of the secularizing tendencies of the 19th century, a product of the rebellion against the ghetto, a combination of emancipatory and Jewish national cross-currents. It was a sign of heresy if the *yeshiva bochur* of a generation ago read the first periodicals of essays, poems and stories written in the figurative pseudo-Biblical Hebrew of the leaders of the Haskala movement and left for a moment his sacred Talmudic texts. At the same time, most of these pioneer ventures in modern Hebrew literature were permeated by an outright anti-religious spirit and made fun of all that was sacred to the orthodox Jew.

Today, however, the situation has completely changed on both sides. Hebrew is the living language of a nation living on its own soil and the natural medium of expression for Jews of all shades of opinion in Israel, staunch believer, agnostic and anti-religious alike. The rebellion against the ghetto is ancient history, the writings of the Haskala period have fallen into disrepute and no longer have the same flavor for those who were brought up completely divorced from the atmosphere of the East European Jewish hamlet. Some of the younger generation of Israelis, far from wanting to free themselves from any shackles, are seeking links with a tradition that has passed them by. The leading modern Israeli writer, Agnon, is saturated in Jewish tradition, and even the most uncompromising wings of religious opinion produce daily papers and other periodicals containing book reviews, short stories, poems, essays and serials. But can it be said that there is a distinctive religious school of modern Hebrew writers? What are the criteria of religious literature? The religious observance of the author or the religious spirit of his work?

These questions are not so easily answered, but the facts are that the number of religious writers has grown in Israel, and that greater attention is being paid by leading figures and institutions in the orthodox camp to the creation of modern literature suited to the tastes and outlook of their own following.

In the last two years two anthologies, one of poetry, the other of short stories, penned by religious authors, have ap-

RELIGIOUS CONTRIBUTORS TO ISRAELI LITERATURE

by ARYEH NEWMAN

peared under the auspices of Mosad Harav Kook, the Mizrahi publishing house. These two publications constitute a radical departure from the Talmudic and religious classics that have so far monopolized the bookshelves of this august publishing house. Both of them are edited by Mr. Pinhas Peli, himself a distinguished young religious writer and poet and editor of the first religious illustrated weekly *Panim El Panim*, which lasted a year. The contributors are drawn from religious circles, from all walks of life including rabbis (and a rebbitzin!), farmers, tinkers and tradesmen, both Diaspora and Israel born, and their work reflects all facets of Jewish life,—its joys and sorrows, triumphs and tragedies, the old and the new. In fact, both publications have a general appeal and have evoked a favorable reception in all circles.*

A browse through 50 stories penned by the 24 authors, included in the short story anthology, though it certainly does not indicate the existence of a definite school of religious writers, indicates, at any rate, that religious Jews can and do contribute to this most popular form of modern literature in as great a measure, both quantitatively and qualitatively as other sections of the writers' community. In literary standards and subject matter they share their limitations—a certain formlessness permeates many of the stories.

The publication of the short story anthology symptomizes the popularity of this form of literature which finds a ready market in dailies, weekly supplements and journals. The hustle of modern life, counter attractions of the radio and motion picture, are largely responsible for the rapid development of the short story.

* *Emunim. Collection of Fifty Short Stories. Edited by Pinhas Peli. Mosad Harav Kook. Jerusalem, 5717.*

In the stories included in the anthology, there are some literary gems, unforgettable etchings of Jewish life under the Nazi and Soviet nightmare which coming under the category of fulfilling the cardinal mitzva of *Lo Tishkab* (Deuteronomy XXV, 19:) "Thou shalt not forget." The mystic and the macabre merge in Moshe Prager's "Dance of Agonies," *Mehol shel Yissurim*, and David Zaretski's "Dog of the Jews," *Kelev Hayebudim*. In the former, the tale is told of the last Jews of Lublin who were herded together to perform a dance and sing for the sport of a Nazi tyrant. It took time before the unfortunate Jews could be persuaded to sing. But when they at last burst forth, it was not the song the commander wanted to hear. It went: "Mir wellen zei überleben, überleben, avinu shebasha-mayim" (We shall outlive them, yes, outlive them, our Father which art in Heaven . . .).

"And the singing and dancing Jews were caught up in the force of their song and went on with their dance, in the ecstasy of their chant. They paid a high price and suffered many blows; but the echo of their song may still be heard."

This theme of the eternal spirit of Israel, epitomized in that rabbinic dictum that on the day of the Temple was destroyed the Messiah was born continually recurs. David Zaretski's "Dog of the Jews" is a symbolic picture of the total destruction of a Jewish village, taken over by the gloating, illiterate neighboring peasants. The only surviving relic of the Jewish community is a dog owned by the Jewish blacksmith. The gloating of the peasants is shortlived. They begin to quarrel over the booty, they become drunk, a peasant and the village notable beat each other, and the "dog of the Jews" is brought to be killed. The

notable mutters with his dying breath: "So what! I shall die but there will be not a smell of a Jew here any more." The dog and the notable lie side by side lifeless, the peasants are bewildered and uneasy—no market day—no business.

Triumph of the spirit over the body is the keynote of the "holocaust stories." Take the "Marrano's Sabbath" of Moshe Prager. We find ourselves among the Jewish tailors of the ghetto who are forced to turn out clothes for their Nazi taskmasters on Sabbaths as well as weekdays and we witness their subterfuge to adhere to the spirit if not the letter of the sacred day. When the Nazi commandant is out, work stops and when "Haman comes" all turn the wheels of their machines and pretend to work: "Shabbos? Sha-bbos!—went the wheels of the sewing machines as they whirled round to the beat of a Sabbath tune. . . ."

A somewhat less usual theme is treated by Gershuni in his "Kiddush Hashem" which is the saga of the indomitable yeshiva student in his struggle with the Russian secret police, N.K.V.D., to keep the banner of Torah study flying. It is reminiscent of the heroic attempts of the sainted Rabbi Akiva in convening assemblies for Torah study in defiance of the Hadrianic edicts. The tragic irony of this 20th-century counterpart is the fact that it is not a struggle between heathen and Jew but between Jew and Jew, between rabid Jewish communist apostate in the guise of the N.K.V.D. and the loyal Torah scholar. All the familiar stock-in-trade of the Soviet propaganda and investigating machine are here, the brainwashing and breaking of the human will. But there are Biblical undertones of Samson Agonistes and again the triumph of the Jewish soul.

A number of stories recreate nostalgically the Jewish life that was "Before the Deluge," hassidic tales and an arresting study of the famous Nawardok musar school. The pilgrim's progress of a Jewish Bunyan, under the influence of the character-training techniques of this exacting Torah discipline, are traced from the "Valley of Despair" to "Grace Abounding."

Life in the new Israel, the War of Independence, the vicissitudes of settlement and absorption are well represented in tales penned by those who have them-

selves tasted these experiences. The "Diary of an Unemployed," by Yehiel Granatstein, graphically records the despair that is the lot of too many newcomers to the country and reminds the reader that there "but for the Grace of God go I." The personal tragedies and sacrifices of the War of Independence are mirrored in "The Mother" (Ha-em) of Even Hen, recalling the last stand of the Etzion bloc; "The Hands" (Yadaim) of Pinhas Peli, painting the agonies of Jerusalem during the siege, and "The Battle Eve" (Beterem Krav) of Meir Or, depicting the preparedness of a Bet Shan religious kibbutz ready to repulse the awaited Arab attack.

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Could there be any more accomplished and potent championship of Jewish *minhag* and the niceties of liturgical variants than Agnon's *Velo Nikashel* ("That We Stumble Not"), in which these two Hebrew words, inserted accord-

ing to some rites in the Grace after Meals, save a Jewish girl from eternal damnation and estrangement from her people? The old and the new are skillfully interwoven in this story, the future in the land reborn being built on the pillars of the past. After the manner of the Talmudic preacher, Agnon closes his story with the moral:

"How great are the words of the Sages who stated: 'At all times let a man carefully observe the customs of his ancestors.' If because of two words one Jewish soul was saved and its Jewishness preserved, how many Jewish souls would have been saved from apostasy and destruction had all Israel been careful to observe its ancestral customs!"

Here is art "larger than life," "more truthful than truth." Let us hope that the springs of Jewish literature emerging from the sources of our eternal traditions, will continue to enrich our experience and deepen our sensibilities.

THE SUCCESS OF "ANNE FRANK" IN GERMANY

By SAM MILLER

IN 1949 a Heidelberg publisher brought out a German version of the "The Diary of Anne Frank." Despite the modest price of \$2.00, sales were negligible, not reaching a thousand copies in any of the next seven years.

Last fall the American stage adaptation of the diary opened in a number of German theaters. The stage confrontation accomplished what no film and no book had been able to do in 12 years: the reality of Jewish suffering was suddenly brought home to German audiences. The perceptive autobiographical jottings of a maturing girl melted some of the insulation and, upto a point, broke down the taboo. Overnight, "The Diary of Anne Frank" soared to the top of the best-seller lists: an unprecedented 250,000 copies of a new pocketbook edition have been snapped up in half a year.

The dramatic version was presented in a dozen German cities, and special youth performances have been arranged in a number of them. No city, however, can in this respect compare with Hamburg, where 20,000 members of youth organizations, as well as school classes with a total of 7,900 pupils, were given a chance to see the play.

This was the doing of Erich Lueth, a man who may well be the most dynamic and effective German friend of the Jewish people. In 1951 it was he who launched and carried through the "Peace with Israel" campaign which, by appealing for German donations to plant olive trees in the Jewish State, was instrumental in creating the psychological climate that made possible the reparations pact between West Germany and Israel.

Lueth is endowed with a flair for publicity and organization that does not distinguish those of his well-meaning colleagues who head or manage the Societies for Christian-Jewish Cooperation in many German cities. Some months ago he recalled, in a periodical issued by him, that Anne Frank lies in one of the Bergen-Belsen mass graves and he suggested that, to mark "Brotherhood Week" in March, Hamburg young people should visit the site of her death with "flowers for Anne Frank."

This slogan accomplished what no tract, no statistics and no prim, unadorned appeal to come to Bergen-Belsen could have effected: it struck a spark in the souls of German youngsters.

OUT OF OUR PAST

Sinai Seen on Shavuot

JUDAISM as a religion has always been more concerned with time than with space. Events and history, more than places and geography, are the source of its inspiration and glory.

Certain places and sites, however, occupy a central place in the temporal and spiritual tradition and life of the Jews. Of these, Sinai—the sacred mountain at which God revealed his Torah to Israel—is the most significant. As the symbol of divine revelation, Sinai has received considerably more attention in our literature and legend than is usually accorded a mere geographical entity.

It is appropriate, now at the Feast of Shavuot, to look again at Mount Sinai through the eyes of our ancient sages. Shavuot was originally, in the biblical era, an agricultural festival connected with the harvest of the first-fruits. In the Talmudic period it became also the traditional anniversary of the revelation

at Sinai—*zman mattan toratbennu*, the time of the giving of our Law.

The following selections are drawn from two very different branches of the literary heritage of Judaism—the first from the haggadic tradition of the tannaim and the second from the intellectualism of Hellenistic culture. They are each concerned with the question of why so lowly a site as barren Sinai was sanctified with so lofty an event as the giving of the Law of God. The Midrashic homilies of “The Contest of the Mountains” and the sophistication of Philo’s analysis answer the paradox in terms of Jewish ethics and morals. Although differing radically in style and approach, both use the solution of the problem as an object lesson in the virtues of humility and purity. The Shekinah rests its glory on the lowly and insignificant and only in the atmosphere of purity and austerity. Sinai’s stark incorruptibility teaches Jewry its way of life.

From the Legends

THE CONTEST OF THE MOUNTAINS

While the nations and peoples were refusing to accept the Torah, the mountains among themselves were fighting for the honor of being chosen as the spot for the revelation. One said, “Upon me shall the Shekinah of God rest, and mine shall be this glory,” whereupon the other mountain replied: “Upon me shall the Shekinah rest, and mine shall be this glory.” The mountain Tabor said to the mountain Hermon: “Upon me shall the Shekinah rest, mine shall be this glory, for in times of old, when in the days of Noah the flood came over the earth, all the mountains that are under the heavens were covered with water, whereas it did not reach my head, nay, not even my shoulder. All the earth was sunk under water, but I, the highest of the mountains, towered high above the waters, hence I am called upon to bear the Shekinah.” Mount Hermon replied to Mount Tabor: “Upon me shall the Shekinah rest, I am the destined one, for

when Israel wished to pass through the Red Sea, it was I who enabled them to do so, for I settled down between the two shores of the sea, and they moved from one side to the other, through my aid, so that not even their clothes became wet.” Mount Carmel was quite silent, but settled down on the shore of the sea, thinking: “If the Shekinah is to repose on the sea, it will rest upon me, and if it is to repose on the mainland, it will rest upon me.” Then a voice out of the high heavens rang out and said: “The Shekinah shall not rest upon these high mountains that are so proud, for it is not God’s will that the Shekinah should rest upon high mountains that quarrel among themselves and look upon one another with disdain. He prefers the low mountains, and Sinai among these, because it is the smallest and most insignificant of all. Upon it will He let the Shekinah rest.” The other mountains hereupon said to God, “Is it possible that Thou art partial, and wilt give us no reward for our good inten-

SELECTIONS FROM AN ILLUSTRIOUS HERITAGE

tion?” God replied: “Because ye have striven in My honor will I reward ye. Upon Tabor will I grant aid to Israel at the time of Deborah, and upon Carmel will I give aid to Elijah.”

Mount Sinai was given the preference not for its humility alone, but also because upon it there had been no worshiping of idols; whereas the other mountains, owing to their height, had been employed as sanctuaries by the idolaters. Mount Sinai has a further significance, too, for it had been originally a part of Mount Moriah, on which Isaac was to have been sacrificed; but Sinai separated itself from it, and came to the desert. Then God said: “Because their father Isaac lay upon this mountain, bound as a sacrifice, it is fitting that upon it his children receive the Torah.” Hence God now chose this mountain for a brief stay during the revelation, for after the Torah had been bestowed, He withdrew again to heaven. In the future world, Sinai will return to its original place, Mount Moriah, when “the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills.”

Just as Sinai was chosen as the spot for the revelation, because of its humility, so also was Moses. When God said to Moses, “Go, deliver Israel,” he in his great humility, said: “Who am I that I should go to Pharaoh and lead the children of Israel out of Egypt? There are nobler and wealthier than I.” But God replied: “Thou art a great man, thee have I chosen out of all Israel. Of thee shall the prophet of the future say, ‘I have laid help upon one that is mighty; I have exalted one chosen out of the people.’” Moses in his humility, however, still stood apart and would not accept the office offered him, until God said to him: “Why dost thou stand apart? If they are not to be delivered by thee, by none other will they be delivered.” When, likewise at God’s command, Moses had erected the Tabernacle, he did not enter it, out of great humility, until God said to him, “Why dost thou stand out-

side? Thou art worthy to serve Me." (From *The Legends of the Jews*, by Louis Ginsberg, published by the Jewish Publication Society of America.)

From Philo

ON THE DECALOG

To the question why he promulgated his laws in the depths of the desert instead of in cities we may answer in the first place that most cities are full of countless evils, both acts of impiety towards God and wrongdoing between man and man. For everything is debased, the genuine overpowered by the spurious, the true by the specious, which is intrinsically false but creates impressions whose plausibility serves but to delude. So, too, in cities there arises that most insidious of foes, Pride, admired and worshipped by some who add dignity to vain ideas by means of gold crowns and purple robes and a great establishment of servants and cars, on which these so-called blissful and happy people ride aloft, drawn sometimes by mules and horses, sometimes by men, who bear the heavy burden on their shoulders, yet suffer in soul rather than in body under the weight of extravagant arrogance. II. Pride is also the creator of many other evils, boastfulness, haughtiness, inequality, and these are the sources of wars, both civil and foreign, suffering no place to remain in peace whether public or private, whether on sea or on land.

Yet why dwell on offences between man and man? Pride also brings divine things into utter contempt, even though they are supposed to receive the highest honors. But what honor can there be if truth be not there as well, truth honorable both in name and function, just as falsehood is naturally dishonorable? This contempt for things divine is manifest to those of keener vision. For men have employed sculpture and painting to fashion innumerable forms which they have enclosed in shrines and temples and after building altars have assigned celestial and divine honors to idols of stone and wood and suchlike images, all of them lifeless things. Such persons are happily compared in the sacred Scriptures to the children of a harlot for as they in their ignorance of their one natural father ascribe their paternity to all their

mother's lovers, so too throughout the cities those who do not know the true, the really existent God have deified hosts of others who are falsely so called. Then as some honor one, some another god, diversity of opinion as to which was best waxed strong and engendered disputes in every other matter also. This was the primary consideration which made him prefer to legislate away from cities.

He had also a second object in mind. He who is about to receive the holy laws must first cleanse his soul and purge away the deep-set stains which it has contracted through contact with the motley promiscuous horde of men in cities. And to this he cannot attain except by dwelling apart, nor that at once, but only long afterwards, and not till the marks which his old transgressions have imprinted on him have gradually grown faint, melted away and disappeared. In this way too good physicians preserve their sick folk: they think it inadvisable to give them food or drink until they have removed the causes of their maladies. While these still remain, nourishment is useless, indeed harmful, and acts as fuel to the distemper.

III. Naturally therefore he first led them away from the highly mischievous associations of cities into the desert, to clear the sins out of their souls, and then began to set the nourishment before their minds—and what should this nourishment be but laws and words of God?

He had a third reason as follows: just as men when setting out on a long voyage do not begin to provide sails and rudders and tillers when they have embarked and left the harbour, but equip themselves with enough of the gear needed for the voyage while they are still staying on shore, so Moses did not think it good that they should just take their portions and settle in cities and then go in quest of laws to regulate their civic life, but rather should first provide themselves with the rules for that life and gain practice in all that would surely enable the communities to steer their course in safety, and then settle down to follow from the first the principles of justice lying ready for their use, in harmony and fellowship of spirit and rendering to every man his due.

IV. Some too give a fourth reason which is not out of keeping with the truth but agrees very closely with it. As it was necessary to establish a belief in their minds that the laws were not the inventions of a man but quite clearly the oracles of God, he led the nation a great distance away from cities into the depths of a desert, barren not only of cultivated fruits but also of water fit for drinking, in order that, if after lacking the necessities of life and expecting to perish from hunger and thirst they suddenly found abundance of sustenance self-produced—when heaven rained the food called manna and the shower of quails from the air to add relish to their food—when the bitter water grew sweet and fit for drinking and springs gushed out of the steep rock—they should no longer wonder whether the laws were actually the pronouncements of God, since they had been given the clearest evidence of the truth in the supplies which they had so unexpectedly received in their destitution. For He who gave abundance of the means of life also bestowed the wherewithal of a good life; for mere life they needed food and drink which they found without making provision; for the good life they needed laws and ordinances which would bring improvement to their souls.

V. These are the reasons suggested to answer the question under discussion: they are but probable surmises; the true reasons are known to God alone.

(Translated by F. H. Colson in the Loeb Classical Library, published by Harvard University Press.)

THE BROOKLYN
JEWISH CENTER
INVITES YOU TO
MAKE USE OF THE
CENTER LIBRARY
WHICH CONTAINS
A COMPREHENSIVE
COLLECTION OF
REFERENCE WORKS

RECENT studies of Benjamin Franklin's life made in connection with the 250th anniversary of his birth have brought to light material regarding his relationship with Jews.

An intriguing item indicated that his newspaper published a sympathetic account of the death of Nathan Levy as early as 1753. Levy owned the ship which carried the Liberty Bell from England to Philadelphia. Franklin maintained close public or business contacts with the patriotic Hayim Salomon, the militant Jewish politicians, Major Benjamin Nones, Jonas Phillips, Solomon Bush and the community leader Bernard Gratz of the celebrated Gratz family. He was a kinsman of Rebecca Gratz, and one of the founder patrons of Gratz College in Philadelphia. All three of these Philadelphia Jewish merchants joined Franklin in reorganizing the Pennsylvania Abolition Society, dedicated to the eventual abolition of slavery.

Franklin was employed to represent the Indiana Company in London, an organization created to develop the land west of the Alleghenies which had seven Jews among its 21 directors. Bernard Gratz became the secretary at a meeting of stockholders convened in 1769 at the Crown and Anchor Tavern in London.

With Nones, Franklin was associated in land transactions. Franklin manifested a close interest in the work of Major David Salisbury Franks, a Philadelphia-born Jew who fought in the major campaigns of the American Revolution. That interest is expressed in the letter to Major Franks which has survived in Franklin's correspondence.

He signed a peddler's license for Solomon Raphael, thus helping a poor Jewish immigrant to obtain a foothold in this country.

It is a matter of record that Franklin not only contributed the sum of five pounds sterling to the Mikveh Israel Synagogue of Philadelphia in Revolutionary days, but that he even went so far as to appeal to the Christian population of the city to help their Jewish fellow-townsmen to maintain during those troubled days the only Synagogue that was kept open during the Revolutionary War. The Shearith Israel in New York City and Yeshnat Israel in Newport, as

FRANKLIN'S JEWISH RELATIONSHIPS

By LEON SPITZ

well as the Southern synagogues had all fallen into British hands.

Not long ago it was falsely rumored that a "private diary" by Charles Pinckney, of South Carolina, one of the framers of the Constitution of the United States, had been discovered which contained a speech supposed to have been made by Franklin during an intermission of the Constitutional Convention, denouncing the Jews, and urging their exclusion from the United States. The story, published under the title, "Franklin's Diary," was broadcast by Jew haters in print and on the radio—but the original of the diary was never produced.

Carl Van Doren, author of an important biography of Franklin, wrote: "Of course, he (Franklin) did not make the speech against the Jews which was impudently forged and maliciously attributed to him."

Franklin served on the committee with Jefferson and John Adams to prepare a seal for the United States. It was proposed that Pharoah, sitting in an open chariot, with a crown on his head and a sword in his hand, be shown at the brink of the divided waters of the Red Sea in pursuit of the Israelites, with rays from a pillar of fire beaming on Moses and causing the sea to overwhelm Pharoah. The idea was somewhat modified, and a sketch actually made. What finally became of it, no one seems to know. But it is significant that Franklin sought in the Jewish Bible inspiration to symbolize the spirit of America.

The Midrashic lore was familiar to Franklin, "Father Abraham," he wrote, paraphrasing the Midrashic thought and bending it somewhat to suit his need, "one day welcomed to his tent a passing stranger. Abraham washed his feet, served him a repast and lodged him for the night. The next morning Abraham called on him to join him in his prayers. The stranger, being an idol worshipper, refused, and Abraham grew angry, and sent him away." But, Franklin added, God reproached Abraham, saying that since He had borne with the man for many years and had fed and clothed him bountifully despite his rebellion, Abraham might have borne with his guest for one night.

Franklin's "Poor Richard's Almanac" reveals the influence of the Biblical spirit, its style, and its lore. It may be regarded as the American version of the Book of Proverbs. Here are some humorous aphorisms as illustrations. Franklin counsels his contemporaries to heed the advice of the ladies:

"Would men but follow what the sex advise

All things would prosper, all the world grow wise.

'Twas by Rebecca's aid that Jacob won His Father's blessings from the elder son; Abusive Nabal ow'd his forfeit life To the wise conduct of a prudent wife; At Hester's suit, the persecuting sword Was sheathed and Israel lived to bless the Lord."

Benjamin Franklin was thus not a stranger to Judaism nor to Biblical lore. That he profited by this knowledge is amply revealed in his life story and even more so in his writings. In recent years several of his works have been translated into Hebrew and have found ready markets.

DAVID SARNOFF ON A FAMED RADIO PROGRAM

"The Eternal Light," presented by the Jewish Theological Seminary.

THE Eternal Light has become one of radio's outstanding programs, and the National Broadcasting Company is happy to be associated with the seminary in this effort.

Your program has achieved distinction and public appreciation for its educational as well as religious values. It is recognized for its basic precepts of extolling all who sanctify God's Name and for emphasizing the dignity of the individual.

"The Eternal Light, with its moral and ethical teachings, helps to bring people closer together and enables them better to understand the true meaning of the 'brotherhood of man under the Fatherhood of God.'"

GENERAL DAVID SARNOFF.

WE PICKED him up at the Beisan police station. His name was Eisenberg and he was supposed to take us to the place of the incident. He was a small man of about forty, unshaven and wearing thick glasses.

At the beginning you did not notice anything particularly strange about him, only perhaps that he was too quiet. Then we reached the place where the night before Arab marauders killed two watchmen, about three miles inside Israel territory. There were a number of police cars already on the spot. We got off from the jeep, and then you realized that there was something strange about the little man.

He moved with slightly jerky movements, responding to words spoken to him just about a fraction of a second later than it would take a normal person. He approached the two bodies, covered by a rough military blanket and stood there motionless for a few seconds. He turned away again, listened to one of the police officers describing the case as if he were in some kind of a trance.

For Eisenberg it was undoubtedly a case of "there, but for the grace of God, lie I," and he was still half-stunned by the realization. Eisenberg is one of the two regular night watchmen of the place, the site of an agricultural water reservoir construction, where machinery and building materials have to be guarded. However, a few days before he fell sick, and another watchman took over his post for a few days. Had this not happened, most probably it would now be he under the blanket with 40 slugs in his body.

What happened there the night before was clearly visible on the spot. The two bodies fell on the side of a narrow dirt road, about ten yards from a newly-constructed low bridge over an irrigation canal still under construction. At the other end of the bridge the place was strewn with empty cartridges; about five yards from the bodies a small hole marked the spot where a hand grenade had exploded, with fragments spread all over. The safety pin of the grenade was found among the empty cartridges. About 60 yards back from where the bodies fell stood the shed where the construction machinery and materials were kept.

Evidently, the two watchmen were

walking from the shed toward the reservoir. The marauders—two, according to the footsteps discovered—were hiding in the dry canal, covered by the bridge. As the two watchmen approached, they threw the hand-grenade, and then opened fire with semi-automatic weapons. When the two watchmen fell, the marauders approached them, still shooting, and then pumped several more rounds from close range at what at that time may already have been dead men.

There was no doubt that the marauders, who apparently came through the gully leading from the Jordanian border to within half a mile of the reservoir, did not come to steal but to kill. None of the equipment in the shed was touched, not even the wallets of the watchmen were taken, and they did not take the wrist-watches of the victims. One was still ticking, while the other had been smashed by a bullet. It had stopped at 8:45, showing dramatically the moment when sudden death came to Yehezkiel Edgaderi, 25, father of four children.

All the marauders took were the watchmen's rifles and cartridges.

Edgaderi came to Israel in 1951, from Iraq. He was the regular watchman, usually making his rounds with Eisenberg. The night the incident occurred was the first night of Passover, and Edgaderi wanted to spend the Seder with his family. He found somebody who was ready to take his place that night, but wanted 15 pounds for it. Edgaderi's salary amounts to about 7.5 pounds a night, but he was willing to pay his substitute 12 pounds at most. He just could not afford 15 pounds, and so he went out for duty, after deciding to attend the Seder the next night.

His companion on the fatal watch was David Benjamin, 65, also a father of four children and a score of grandchildren. He, too, came to Israel from Iraq, and he, too, wanted to stay with his family on the Seder night. He could have done it more easily than Edgaderi, since he was not a regular watchman, just a man employed as a substitute from

An Account of Sudden, But Familiar, Death

ANOTHER INCIDENT

By ELIAHU SALPETER

time to time on a nightly payment basis. But he was afraid that if he refused to go out that night (replacing Eisenberg), he might be struck off the list of "reserve" watchmen and lose this source of income, particularly suitable for an elderly man who cannot sleep well at night, anyway.

The incident which claimed the lives of the two watchmen was tragic but not isolated or entirely surprising. It was just a small—though potentially very dangerous—link in the chain of events which started when Israel, under United States and United Nations pressure, had to withdraw from Gaza and the Aqaba area.

As long as the Israeli forces stood in Gaza and the Straits of Tiran, they were a visible proof of Nasser's ignominious defeat and Israel's military strength. Israel's other borders were also quiet, and Nasser's agents in the neighboring Arab countries laid low. But as soon as Israel was forced to withdraw, the Egyptian dictator's agents went to work again, this time concentrating their efforts on bringing Jordan into the pro-Soviet Egyptian-Syrian bloc.

As surely as night follows day, the unrest stirred up inside Jordan erupted across the border in a new wave of infiltration and marauding. The Israelis feel certain that the Egyptian agents are particularly interested in trying to provoke some Israel retaliation against Jordan, which would give the Egyptians an excuse for military intervention in Jordan. The Israelis are not interested in this; but there is a limit to what Israel can take without reacting.

Thus, it may well happen that the "pacification" operations of the State Department in Washington and in the United Nations headquarters in New York which only saved the Egyptian dictator, will, in the end, cause a new flare-up in the Middle East.



NEWS OF THE CENTER

Consecration Services First Day of Shavuot

Annual Consecration Exercises will be held on the first day of Shavuot, this Wednesday, June 5th. The highlights of the exercises will be a cantata, "The Sabbath" and the Cantillation of the Book of Ruth. The following students will be consecrated: Phyllis Berman, Maita Beyer, Ellen Charney, Miriam Epstein, Mildred Feinberg, Harriet Feit, Martha Gore, Judith Klein, Ruth Klepper, Barbara Lipsius, Ann Mandelker, Janet Ann Panem, Alice Paster, Susan Pasternack, Susan Schwartz, Crystal Silverman, Edith Sinkman, Lenore Judith Weitzman. The music for the cantata will be directed by Mr. Sholom Secunda. The teachers in charge of the Consecration class are Mrs. Roslyn Campeas and Mrs. Evelyn Zusman.

Young Folks League Wins Achievement Award

The Young Folks League, at the annual National Young Peoples League Convention received the "All-Around Program" achievement award in the form of a plaque, together with a Certificate of Honorable Mention for their "Newsletter" publication. Miss Lila Picken of the Young Folks League was awarded the "Creative Arts" plaque for an original presentation on behalf of the YFL of the Brooklyn Jewish Center.

Holiday Gym and Baths Schedule

On Tuesday, June 4 (Erev Shavuot) the Gym and Baths Department will be open for women and girls from 10 A.M.-4 P.M., will be closed Wednesday and Thursday, June 5 and 6 and will reopen on Friday, June 7 for men and boys from 1 to 5 P.M.

Annual Baccalaureate Service For All Graduates

Our annual Baccalaureate service to honor the graduates of our Center Hebrew Schools and the members of this year's Consecration class, will be held in the main Synagogue Saturday morning, June 8th. Rabbi Mordecai Lewittes will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor.

Mr. and Mrs. Frank Surowitz will give a kiddush for all graduates, consecrants and Junior Congregation in honor of their son Edward Peter's Bar Mitzvah.

Acknowledgment of Gifts

We acknowledge with grateful thanks donations from the following for the purchase of Prayer Books and Taleism:

Miss Muriel Burickson, in memory of her beloved father, Barney Burickson.

Mr. and Mrs. Emanuel Cohen in honor of the birth of a grandchild.

Mr. and Mrs. Alvin Michael in honor of their son Alvin's Bar Mitzvah.

Mr. and Mrs. Jack Rubinow, in honor of the Bar Mitzvah of their son, Allan.

Mr. and Mrs. William F. Weiss, in honor of their son Eugene Martin's Bar Mitzvah.

Sabbath Services—Week of June 7

Kindling of Candles 8:03 p.m.

Friday evening services at 6:00 p.m.

Sidrah or portion of the Torah—"Be-haaloteka"—Numbers 8.1-12.16—Haphtorah Reading: Prophets—Zachariah 2.14-4.7.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Minha services at 6:00 p.m.

Special Late Saturday Minha followed by Maariv—7:30 p.m.

SABBATH WORSHIP

Kindling of Candles—7:58 P.M.
Services 6:00 P.M.

Sabbath Morning Services

June 1st, 8:30 A.M.

Sidrah: "Naso."

Numbers: 4.21-7.89

Prophets: Judges 13.2-25

RABBI KREITMAN

will preach

Class in Talmud led by

Rabbi Jacob S. Doner—4:30 P.M.

Lecture in Yiddish by

Rabbi Gerson Abelson—5:30 P.M.

Minha Services—6:00 P.M.

Special Late Saturday Minha
followed by Maariv—7:30 P.M.

SHAVUOT SERVICES

Tuesday, June 4, 8:00 P.M.

Wednesday, June 5, 8:30 A.M.

CONSECRATION EXERCISES

WILL BE HELD AT 11:00 A.M.

Wednesday, June 5, 8:00 P.M.

Thursday, June 6, 8:30 A.M.

RABBI LEVINTHAL

will preach

Yizkor (Memorial Services) will be
held about 10:15 A.M.

CANTOR WILLIAM SAULER

will officiate both days with the
Center Choir under the leadership of
MR. SHOLOM SECUNDA

DAILY SERVICES

Mornings

7:00 and 8:00 o'clock

Sunday Mornings

8:00 and 8:50 o'clock

The first minyan morning services
on Rosh Hodesh Sivan will be held
Friday, May 31 at 6:45 o'clock.

MINHA SERVICES

Week of June 2—8:00 P.M.

Week of June 9—8:10 P.M.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

- BIRNBACH, NAT: Married; Res.: 715 St. Marks Ave.; Bus.: Furs, 146 W. 29th St.
- BOLINSKY, JULIUS: Single; Res.: 295 Knickerbocker Ave.; Bus.: Acc't., Revlon, Inc.; *Proposed by* Morris Bloomstein, Irv. Walter.
- BROWN, BENNETT: Single; Res.: 1480 St. Johns Pl.; Bus.: Draftsman, 136 E. 57th St.; *Proposed by* Ira Gross, Bernice Gross.
- COHEN, MISS ANNETTE: Res.: 66 East 96th St.; *Proposed by* Regina Kaplan.
- COHEN, IRVING: Married; Res.: 390-A Kingston Ave. Bus.: Dry Cleaning, 390 Kingston Ave.
- ETTINGER, ARNOLD: Single; Res.: 280 Crown St.; Bus.: Engineer, Emerson Radio Corp.; *Proposed by* Harold Kalb.
- FELDMAN, ROBERT: Single; Res.: 1370 President St.; Bus.: Service-Sales, Apco, Inc., 1740 B'way.; *Proposed by* Benj. H. Wisner.
- FLEISCHMAN, HARRY: Single; Res.: 961 Eastern Parkway; Bus.: Correspondent, Forbes, Inc., 70—5th Ave.
- FRIEDMAN, ROBERT: Single; Res.: 2049—20th Lane; Bus.: Beautician, 1525 Newkirk Ave.; *Proposed by* Harry Schwartz, Chas. Fox.
- GANIN, JEROME: Single; Res.: 2420 Glenwood Rr.; Bus.: Tire Salesman, 6502 Bay Parkway; *Proposed by* Harry Schwartz, Chas. Fox.
- GEISINGER, ADOLPH: Married; Res.: 777 St. Marks Ave.; Bus.: Insurance Salesman, 105 Court St.; *Proposed by* Dr. Max Lerner.
- GROSS, JULES: Married; Res. 1685 Ocean Ave.; Bus.: Caterer, 1395 Ocean Ave.; *Proposed by* Louis Kotimsky.
- GUDIN, IRVING: Single; Res.: 687 Montgomery St.; Bus.: Salesman, 594 Broadway; *Proposed by* James J. Jackman.
- HABER, LEONARD: Married; Res.: 135 Eastern Parkway; Bus.: Shoulder Straps, 63 Tiffany Pl.; *Proposed by* Philip A. Levin.
- JACOBS, Julius: Married; Res.: 729 E. 49th St.; Bus.: Salesman, 1042 Dean St.; *Proposed by* Martin H. Barad.

- KATZ, DR. HYMAN: Married; Res.: 201 Eastern Parkway; Bus.: Physician, Veterans Administration Hospital; *Proposed by* Dr. Henry Sandler, Dr. Geo. Gerlin.
- KAUFMAN, ARNOLD: Single; Res.: 320 New York Ave.; Bus.: Office Ass't; 1115 Broadway.
- KAUFFMANN, ADOLPHIL: Married; Res.: 748 St. Marks Ave.; Bus.: Mashgiach, United Kosher Provisions Co.
- KRAMER, DR. MILTON: Married; Res.: 1263 President St.; Bus.: Physician; *Proposed by* Dr. Moses Spatt, Joseph Levy, Jr.
- LEFKOWITZ, HELIO: Married; Res.: 1384 Carroll St.; Bus.: Attorney, 16 Court St.; *Proposed by* James J. Jackman, Chas. Rubenstein.
- LINCHYTZ, SOL: Married; Res.: 236 E. 48th St.; Bus.: Car Dealer, 5102 Kings Highway.
- LUBIT, MISS CAROLE: Res.: 912 Saratoga Ave.; *Proposed by* Beatrice Edelstein, Stanley M. Budin.
- MANDEL, WILLIAM: Married; Res.: 152 E. 52nd St.; Bus.: Manager, American Wood Type Mfg. Co.
- MARKS, MISS AUDREE: Res.: Speech and Hearing Therapist, Girls H. S.; *Proposed by* Irv. Walter, Regina Kaplan.
- MEYEROWITZ, JACK: Single; Res.: 869 Hopkinson Ave.; Bus.: Leather; *Proposed by* Rhoda Soicher.
- PARNES, MRS. ROSE: Res.: 374 Eastern Parkway.
- PASS, MISS FAY: Res.: 1548 President St.; *Proposed by* Regina Kaplan.
- PINKWASSER, EDWARD: Married; Res.: 320 Eastern Parkway; Bus.: Liquors, 813 Sterling Pl.; *Proposed by* Morty Pinkwasser, Frank F. Rose.
- POPOWITZ, MISS PHYLLIS: Res.: 4303 Foster Ave.; Bus.: Dietician, Coney Island Hospital; *Proposed by* Morris Bloomstein, Sam Kestin.
- ROSENBAUM, ARTHUR: Single; Res.: 229 East 18th St.; Bus.: Salesman, a10-10 Jamaica Ave.; *Proposed by* Joel Sugar, Henry Lee Poyta.
- ROTTERSMAN, HENRY: Married; Res.: 751 St. Marks Ave.; Bus.: Project Engineer, Yonkers, N. Y.

ZUGER, MENDEL B.: Married; Res.: 919 Eastern Parkway; Bus.: Retired; *Proposed by* Ralph R. Moscovitz, Abraham Meltzer.

Reinstatements

- BENIS, SAM: Married; Res.: 860—5th Ave., N. Y.; Bus.: Dress Mfg., 498—7th Ave.; *Proposed by* Ben Booth, Phil Amster.
- BEROFF, MYRON, Single; Res.: 767 E. 9th St.; Bus.: Naval Shipyard.
- MAX, JACK: Married; Res.: 200 Montauk St.; Bus.: Building materials, 450 Osborn St.
- LAVINE, HENRY I.: Married; Res.: 25 Plaza St.; Bus.: Fuel Oil, 16 Court St.
- ROTH, IRVING: Married; Res.: 1572 Carroll St.; Bus.: Fur Matching, 142 W. 29th St.; *Proposed by* Frank F. Rose, Meyer Segal.

Additional Applications

- CHALEMSKY, ARYE: Single; Res.: 774 Montgomery St.; Bus.: Real Estate; *Proposed by* Max Jacobs.
- MAGNER, MAX: Married; Res.: 698 Empire Boulevard; Bus.: Police Sgt.; 4302—4th Ave.
- TODRAS, MORRIS: Married; Res.: 1402 Brooklyn Ave.; Bus.: Retail Installment; *Proposed by* Jack Rosen.
- YAEGER, GEORGE J.: Married; Res.: 1025 St. Johns Place; *Proposed by* Jack Sterman.

JAMES J. JACKMAN,
Chairman, Membership Committee.

In Memoriam

We announce with mournful sorrow the demise of

Stephen J. Hurwitz

son of Dr. and Mrs. Irving Hurwitz of 361 Eastern Parkway on May 14, 1957.

The Brooklyn Jewish Center extends its heartfelt condolences to the bereaved family and relatives.

The Brooklyn Jewish Center announces with deep regret the passing of

Louis Wolff

one of its earliest members of 325 Shore Road, Long Beach, L. I., on May 17, 1957.

We extend our most heartfelt expressions of sympathy and condolence to the family and relatives in their bereavement.

THE YOUNGER MEMBERSHIP

ON APRIL 24, the Young Folks League elected a new slate of officers and members of the executive board. They were installed by Rabbi Kreitman at the regular meeting on May 1. All are hard at work already planning and scheduling the events for the coming year. I am sure the new season will be a big one. May I take this opportunity to present this selfless, devoted group to you.

President Sam Kestin
First Vice-President Elliot Lewis
Second Vice-President Lila Picken
Treasurer Diana Libman
Corresponding Secretary Elaine Ullman
Recording Secretary Muriel Burickson

Honorary members of the executive board are: Morris J. Bloomstein and Bernice Gross.

The executive board members are: Diane Bentkowsky, Stanley Budin, Sheldon Goldbaum, Al Grober, Naomi Horowitz, Herbert Kaplan, Morris Krugman, Norman Mattisinko, Barbara Mazel, Lenora Miles, Rosalind Reich, Irwin Rothkopf, Edith Spergel, June Targue, Arthur Vidars, Irving Walter, William Walter, Edna Weiner.

There is always room, and an even greater need, for people to work on committees. To get the most out of your membership join at least one.

Please note that there will be no meeting Wednesday evening, June 5. The week of June 19 will bring a review of the year's events in a show entitled, "The Passing Parade," staged and directed by Bernice Gross. June 26 will begin the summer rooftop meetings. This year, as last, there will be meetings every Wednesday night. Dress is informal. Membership cards will be checked at the door, so please make sure that yours is up to date.

The Center is constantly in need of new members. Now is the time to submit names of your friends, who might be interested in joining the Young Folks League. They will have a rewarding experience.

It has been a constant source of irritation to those of us who come to meet-

ings on time to have to wait for some of the slower members. Please try to correct this.

The executive board meetings are held the last Thursday of every month, and are open to any member who wishes to attend. Please avail yourselves of this opportunity, and let us hear from you.

SAMUEL L. KESTIN, *President*.

Junior League

IN CELEBRATION of Israel Independence Day, the Junior League heard a most interesting talk at its meeting on May 2. Mr. Moshe Lefevre, a staff member of the Jewish Agency, spoke on the problems and progress being encountered by Israel in absorbing and integrating new arrivals. He depicted the clashes and differences among the various religious sects as they meet on common ground after many centuries of dispersion and isolation, and he described the measures taken by their government to effect harmony and homogeneity.

In accordance with the by-laws, a new slate of officers has just been elected. They will begin their duties at once and work throughout the summer in planning a program and setting policy for the entire year ahead. They will also be responsible for organizing a summer schedule of activities.

For this week's meeting, the Junior League has prepared a miniature Carnival, in celebration of the Shavuot festival, to which it has invited not only its own membership, but all the teen-age members of the Department of Youth Activities.

This session brings to a close the regular series of meetings of the Junior League. For the rest of the month of June, with the exception of the 6th (Shavuot), the group will meet informally on Thursday evenings. During July and August, its membership will participate in its summer program and join the Young Folks League in the roof garden dances.

Golden Age Group

THE Golden Age Group has indeed shown its mettle and true spirit for the Center. The members have pitched in wholeheartedly to help make the bazaar a success, and their interest and zeal have been wonderful to behold. Our capable Mrs. Goldman, was chairman, and practically every member of the group was active on the Bazaar Committee. We are indeed grateful for and proud of this wonderful response.

The Group celebrated a "Chanukas Habayas" when their new quarters in the Lincoln Place building were opened. There was a great celebration attended by a record turnout of members and friends. At this meeting, the members—feeling themselves a fully fledged group—presented a very beautiful gavel for the Golden Age Group. Mr. J. L. Horowitz, the President, was most pleased to accept the gift, and is to be commended for the planning of this beautiful afternoon. Flowers distributed to the ladies created a festive air. All the members looked lovely, and a grand feeling of warmth and friendliness prevailed.

Rabbi Levinthal addressed the gathering, and his understanding and sympathetic remarks were most impressive. The group then went over to the new quarters where all was in fine order and beautifully arranged. A kiddush was held, led by Rabbi Kreitman, and songs were sung. Then Rabbi Kreitman spoke concerning the purpose of this "grand opening," all eagerly welcomed his ideas and advice. Mr. Teller spoke appropriately with his usual sincerity of feeling and our own Mesdames Serbin, Saltzberg and Berman, entertained. Many thanks to Mrs. Shay for the delicious cookies she baked for the occasion, and to Mrs. Springer for supervising the flowers. Our deep appreciation, also, go to Mrs. Goldman, our gracious and efficient hostess chairman, and to the wonderful group of hostesses who did all in their power to make the afternoon enjoyable. The hostess committee consisted of the Mesdames Bookman, Borden, Frank, Lapidus, Moskowitz, Ritter, Shay, Springer, Wershell.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Advisor.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

The beautiful festival of Shavuot is observed on the sixth and seventh days of Sivan, corresponding this year to June 5th and 6th. It is the anniversary of the giving of the Law at Mount Sinai. The Book of Ruth is read during this holiday because Ruth, the Moabitess, accepted the Torah given to Israel at this season.

The shavuot holiday is also synonymous with that joyous occasion in the lives of so many of the daughters of our Center Consecration classes. Just as the story of Ruth epitomizes her loyalty and consecration to our Jewish way of life, so we hope that the members of the Consecration Class, in reciting Ruth's immortal pledge, dedicate themselves to upholding our Jewish traditions. A hearty Mazel Tov to the parents of the girls in the Consecration Class.

As summer approaches and we will soon adjourn until the fall, may I take this opportunity to extend my sincerest thanks and appreciation to our Officers, Executive Board and members who have contributed so much to the success of our Sisterhood this year. When we meet again in the fall, may we continue to work together in the same spirit of harmony and cooperation as we have done in the past so that the coming year may even be more successful and meaningful. And as Ruth displayed her loyalty and devotion to Torah, we too, can follow this pattern and retain a sense of awareness of our responsibility as Jewesses and become spiritually enriched by our endeavors for Sisterhood.

MOLLY MARKOWE, President.

The presentation of the "Tony" award to Judy Holliday for her role in "The Bells Are Ringing" came as little surprise to those who attended the Center's theatre party on March 4. Our thanks to Mrs. Abraham Meltzer, who provided us with tickets to this enjoyable show and who raised, with a limited number of seats approximately \$1,000 for the Center.

A bagel and lox brunch was held on Monday, March 11, prior to Sisterhood's meeting dedicated to Purim. Mrs. Maurice Bernhardt announced the Center's bazaar. As Sisterhood chairman of this project, she told of the expanding community services provided by the Center and its need for additional funds to sustain and develop this new work.

Our guest speaker in the afternoon was Mrs. Jakob Michel, an officer of the United Jewish Appeal. She explained that Israel is a haven for the Egyptian Jews, whose possessions were confiscated by Nasser and strengthened her plea for funds by relating dramatically and poignantly episodes of the cruelties endured by these homeless people.

A delightful play, "Malka's Purim Shpiel," directed by Lila Leonard, was presented. The members of the cast, Marjorie Lovett, Rhea Zimmerman, Syd Seckler, Betty Marks, Mary Kahn, Dorothy Wisner, Doris Mattikow, and Nancy Markowe portrayed their respective roles convincingly.

We are grateful to Irene Schiff, who opened the meeting by accompanying our singing of the anthems; Sylvia Moskowitz, who followed with a prayer; and Betty Marks and the Hostess Committee for the delicious brunch.

Our annual Torah Fund Luncheon, proceeds of which go to the Scholarship Fund of the Jewish Theological Seminary, was held on Wednesday, March 20. Mrs. Abraham Meltzer, chairman of the luncheon, reports that nearly \$1,500 was raised.

We are very proud of the Sisterhood members who participated in the symposium on Shabbat night, March 22. "The Return to the Synagogue — From Jewish Identification to Jewish Living" was discussed by Mrs. Irvin Rubin, who spoke on prayer; Mrs. Michael Aminoff, who talked about Youth Education; and Mrs. Joseph Krinsky, who informed us about Adult Education. Mrs. Benjamin Markowe summarized and moderated this panel.

A luncheon in honor of Mrs. Fred Zimmerman for donors of \$25 or more

to the U.J.A. took place on Thursday, April 4. The hostess of the afternoon was Mrs. Maurice Bernhardt, who generously offered the use of her home and extended her hospitality for this event.

The dining room tables were beautifully and festively set for our Passover meeting on Wednesday, April 10. Prior to the explanation of the meaning of Passover and the discussion of holiday foods, Mrs. Joseph Krinsky reported on the spring conference of the Brooklyn Branch of National Women's League.

The morning session of the meeting consisted of two workshops. The "circle system," a suggestion encouraging the participation of all the sisterhood members in program planning, creates a friendlier and more interested group. Jewish music, expressive and appealing, should be integrated with all Sisterhood activities and various methods of incorporation were proposed in the second workshop. Mrs. Jeanne Brody Weisberg, the afternoon speaker, stated that Sisterhood and synagogue work enable us to practice Judaism in our daily living and help us transmit our fine Jewish traditions and our concepts of social justice to our children.

Mrs. Maurice Bernhardt, in her report on bazaar developments, thanked the Golden Age Group, our guests at the meeting, for sewing lovely aprons for the bazaar.

The program chairman for this meeting, Mrs. Carl Kahn, related the story of Passover and explained the significance and the preparation of the seder plate found on every table at this gathering. Rabbi Kreitman told us that Passover was the most important festival of Judaism, for we reidentify ourselves as Jews. In the days of Hezekiah, the observance of Pesach was ordered to bring together scattered Israel. The people enjoying the reunification, begged that Passover be celebrated for 14 days instead of 7 days.

The display and description of favorite and unusual Passover delicacies by Sylvia Horowitz supported the sentiments of our forefathers who wished to extend the length of this holiday. A large appetizing variety of cookies, cakes and candies were baked by Sylvia to illustrate her holiday ideas. Our Pesach *balabusta* surprised us with a matzoh meal bagel. Cantor Sauler and his daughter Gayna,

(Continued on next page)

accompanied by Mr. Kreutzberg, concluded this meeting with a spirited rendition of favorite Passover songs.

Our thanks to: Bea Sterman and her accompanist Ruth Bernhardt for leading the anthem singing, Anne Bernhardt for the opening prayer, Eleanor and Irving Horowitz for contributing the Passover refreshments.

The contributions to Cheer Fund received by Mrs. Fannie Buchman, chairman of this committee, enabled Sisterhood to continue its many charitable projects during this past season. Mrs. Buchman submitted the following good wishes expressed through a donation:

Mrs. Julius Kushner shared with us her gratefulness for her recovery. Best wishes for continued good health were extended to Mrs. Kushner by Mrs. Rose Katz, Mr. and Mrs. Leo Kaufmann and Mr. and Mrs. Max Taft.

In anticipation of the Bar Mitzvah of their son, Mr. and Mrs. Michael Aminoff expressed their thankfulness through Cheer Fund. Miss Nancy Markowe received congratulations on her Bat Mitzvah from Mrs. Rosalind Goldberg, Mrs. Rose Meislin, Mr. and Mrs. Benjamin Moskowitz, and Mr. and Mrs. Herman Soloway.

Mrs. L. G. Lukashok happily announced to us the birth of a grandson. Dr. and Mrs. Elias Rabinowitz shared with us the joy of a new grandchild. Mr. and Mrs. Julius Kushner and Mr. and Mrs. Herman Soloway welcomed the arrival of the grandson of Dr. and Mrs. Elias Rabinowitz.

The marriage of their daughter was celebrated by Mr. and Mrs. Henry Brautman.

Mr. Aaron Gottlieb and Mrs. Bernard Weissberg honored the memory of Mrs. Weissberg's father, Mr. Morris Spitzer.

Shavuot, the festival of weeks, is celebrated 7 weeks after the second day of Passover on the sixth and seventh day of Sivan (June 5 and 6, this year) Shavuot, an agricultural festival marks the end of the cereal harvest and the beginning of the fruit harvest. According to our tradition Israel received the Torah on this day.

It is customary to eat dairy foods and fruits and to decorate the house and synagogue with plants and flowers. Special

treats for the holiday are noodle and cheese pudding, *bobke*, *rugelach*, *borsht*, chopped herring, *schav* and blintzes. For good cheese blintzes try the following recipe:

Batter

1 cup sifted all-purpose flour, 1 teaspoon salt, 4 eggs, well beaten, 1 cup milk, or water.

Sift flour and salt; mix eggs with milk or water; stir in flour, mixing until the batter is smooth and thin; Pour onto hot, lightly-greased 6-inch skillet enough batter to cover pan thinly; Cook over a low flame on one side only until blisters form on top of cake; Cool on a plate, cooked side up; Repeat, until remaining batter is used up.

Filling

1½ pounds of dry cottage cheese; 1 tablespoon butter, melted; 1 or 2 egg yolks beaten; Salt, sugar, cinnamon to taste.

Mix all ingredients. Place a tablespoon of mixture in the center of each cake. Fold edges of cake over mixture. Fry in butter till brown on both sides.

Blintzes may be refrigerated until ready to fry. Yield: 10 blintzes.

Calendar

Wednesday, June 12—8:30 P.M. Installation of new officers.

Tuesday, June 18—12:30 P.M. Closing luncheon for Sisterhood Board Members.

Best wishes for a happy, healthy, restful summer!

YOUTH ACTIVITIES

OUR members met for the last time in their club groups on April 27. The contrast between the first meetings last fall and the closing sessions was quite evident. Shyness, awkwardness and introversion had given way to wholesome sociability. Everybody seemed to be saying: "It's good to be alive." There were serious evaluative summaries and discussions in all clubs. The inevitable conclusion was reached that a great deal of good had been accomplished but that with greater effort and better cooperation even more could be done next year.

Despite the termination of regular club meetings, the Center continues to be the gathering place for our youngsters on Saturday nights. An informal lounge program will be conducted through the end of June. When the weather permits, the roof will be used.

Registration of current members has been completed. Applications are now being accepted from the children of Center members, students of our Hebrew School, and unaffiliated neighborhood residents. The registration procedure is simple. Blanks are available for the asking at the information desk, and the applicant will eventually be summoned for an interview.

The Department of Youth Activities now has a strong, energetic affiliate, a Parents' Council. This group, newly organized, has been meeting regularly and planning many new additions to our club program for the new season.

Secure Your Tickets For MUSIC UNDER THE STARS

to be held on

**Wednesday, June 19, 1957
8:30 P.M.**

at

EBBETS FIELD

Tickets are available at Center desk.

**Prices: \$1.00, \$2.50, \$3.50, \$5.00
\$10.00, \$25.00**

Members are urged to participate in this important venture in behalf of the American Fund for Israeli Institutions.

- ISRAEL FOLK MUSIC FESTIVAL—The colorful Goren Dance Group of 60 Dancers.
- ALL-STAR VARIETY SHOW—Ella Fitzgerald, Buddy Hackett, Phil Foster, Dick Shawn, Copa Cabana Show and many others.
- A "surprise" guest.
- NEW YORK PHILHARMONIC SYMPHONY ORCHESTRA.
Conducted by Robert Zeller
HAROLD BROWN,
Chairman.

Congratulations

Heartiest congratulations and best wishes are extended to:

Dr. and Mrs. Max Dannenberg of 1349 President Street on the birth of a son, Jeffrey Craig, to their children Dr. and Mrs. Marvin Dannenberg on May 7.

Mr. and Mrs. Joseph Meisel of 36 Catalpa Avenue, Lynbrook, L. I., on the marriage of their son, Pvt. Gerald Arthur Meisel, to Miss Sandra Bette Estein of Laurelton, L. I., on April 13.

Mrs. Jacob D. Posner of 37 Remsen Street, Lynbrook, L. I., on the birth of a son, Philip Benjamin, to her children Dr. and Mrs. Daniel B. Posner on April 25.

Mishnah Breakfast Cancelled

The final Mishnah Breakfast scheduled for this Sunday morning, June 2, has been cancelled. The Breakfasts will be resumed in the fall and details of the official opening for next season will be announced at the proper time.

Personal

Stuart Isacowitz, son of Mr. and Mrs. Bernard Isacowitz of 138 Beach 149th Street, Belle Harbor, L. I., has been elected President of the Student Council of Adelphi Academy.

Graduation

Fran Solomon, daughter of Mr. and Mrs. Arthur Solomon of 263 Eastern Parkway is graduating from the New York City Community College with an Associate of Applied Science Degree in Accounting.

Condolences

Our most heartfelt expressions of sympathy and condolence are extended to:

Mrs. Julius Kushner of 798 Montgomery Street on the loss of her beloved mother, Ida Hartman, on May 15.

Mrs. Irving Steinberg of 1319 President Street on the passing of her beloved sister, Ethel Jacobson, on May 16.

Unveiling of Mr. Bernstein Monument

The unveiling of a monument in memory of the late Mr. Alex Bernstein will be held on Sunday, June 16 on the Bernstein Plot, Block S of the Mt. Lebanon Cemetery at 3 P.M.

Shavuot — 1957

(Continued from page 3)

concentrated on himself. And then that insular faith in himself and his potentialities fell apart. In the last two decades we have seen the refractoriness of human nature, the utter helplessness of man when confronted by his own destructive ingenuity. Man's heretofore venerated self-sufficiency became in his eyes a deceiving myth.

Where is man now to find that faith to replace the myth of humanism? The hallowed word *revelation* directs man to the wellsprings of renewed faith. Whatever way *revelation* is conceived or interpreted, be it in the fundamentalist or modernist manner, belief in it is a profound recognition of our human need for Divine guidance and inspiration. It is the assertion that our human resources of knowledge and wisdom may be sufficient for the moment but ultimately we must rely on God and His guidance. For us Jews this assertion of faith is embodied in the word Torah.

We pray at this festival season that man will hasten his salvation by acknowledging the meaning of *revelation*, and open his heart to the teachings of Sinai.

BENJAMIN KREITMAN.

INTERESTED IN FRESH WATER FISHING?

A couple, who are Center members, would like to meet another congenial Center couple interested in taking short week-end trips or vacation to fish in fresh water — either Lake, Stream or River. For further information, write or call the Center office.

BE A CENTER GUEST

The Membership Committee announces the continuation of the current membership drive through June 30.

You can receive a ticket to a popular Broadway Show *if* during the first 6 months of this year you will have signed up as members:

3 families—or—2 families and 1 unmarried member—or—4 unmarried members.

Please make certain that you are properly credited for all members you propose.

Remember:

The period of time runs from January 1 - June 30. There is still time for you to join your fellow Center members as guests of the Center at a show during the fall season.

JAMES J. JACKMAN,
Chairman, Membership Comm.

MEN'S CLUB MEETING

Monday, June 3

8:15 P.M.

Police Commissioner, Stephen P. Kennedy has designated a representative of the Juvenile Aid Bureau to address the meeting.

ADVANCE NOTICE

SEASON'S FINAL

MEN'S CLUB SOCIAL

Monday Evening June 24

Rooftop Dance

Bring Your Dancing Partner

THEO. D. OSTROW,
President.

THE HEBREW SCHOOL

GRADUATION exercises of the Brooklyn Jewish Center Hebrew School will take place on Sunday, June 9 at 10:00 A.M. in the synagogue. 62 students will receive diplomas and certificates.

A Cantata, "Tzedakah" (Charity), will be presented by the graduates under the direction of Mr. Marvin Antosofsky.

The following will participate: Dr. Moses Spatt, president of the Center; Rabbis Levinthal, Kreitman and Lewittes; Rev. William Sauler, cantor; Mr. Julius Kushner, chairman of the Hebrew Education Committee; Mrs. Mollie Markowe, president of Sisterhood; Mrs. Sadie Soloway, president of PTA.

Graduates of the class of June 1957 are: Richard Ager, Cary Aminoff, Ruth Atlas, Myrna Bader, Joel Blumenfeld, Marc Charney, Doris Cohen, Carole Coopersmith, Robert Crawford, Robert Douglas, Lenore Epstein, Richard Fabricant, Richard Feinstein, Marian Fischer, Rita Fischer, Barry Fox, Alan Joseph Fried, Everett Harris Goldberg, Judy Grossman, Jay Gutchman, Richard E. Halperin, Baila Handelman, Nancy Hellman, Esther Herschman, Elliott Hochman, Arthur M. Horowitz, Larry Horowitz,

Kenneth Hurst, Rochelle Kalton, William Kantor, Sue Ellen Katz, Joan Kershenbaum, Ruth Klepper, Marcia Kramer, Rita Kupietzky, Aviva Lemberger, Leslie A. Lew, Nancy Markowe, Jay Meltzer, Carol Morong, Marilyn Raphael, Alan Rashkin, Allan Rosenbloom, Barry Nathan Rothchild, Allan Rubinow, Deborah Satran, Bianca Sauler, Gerald Skalka, Robin Soloway, Carole Stolerov, Marilyn Thaller, Howard Weintraub, Eugene Weiss, Philip Yacht, Michael Yellowitz. *Pre-Consecration Class*: Phyllis Berman, Sylvia Cantor, Florence Dinnerstein, Blythe Farb, Cecile Falk, Martha Gore, Elinore Grumet, Linda Haberman, Devra Langsam, Carol Dena Levine, Myra Makowsky, Carol Maltz, Sharon Morgenbesser, Jane Ostrow, Ilene Panzer, Janet Rothstein, Gene Schwartz, Amy Willick. *Post-Graduate Class*: Richard Goodman, Robert Halperin, Herman Hinitz, Susan Kallen, Bernice Kirschner, Eileen Kirschner, Beryl Klinghoffer, Harold Spevack. *Senior Group*: Judith Gottlieb, Leonard Marco, Richard Tascandi. *Post Bar Mitzvah Class*: Michael Chafkin, Richard Goodman, David Greenseid, Robert Halperin, Joseph Moskowitz, Harold Spevack, Richard Zietz.

Orthodox Judaism

(Continued from page 7)

Dr. Belkin's views will undoubtedly meet hearty agreement from a host of orthodox rabbis and laymen who regard him with great reverence and affection. His volume will help to strengthen the orthodox position in American Jewish life. At the same time it must also be said that a number of his views lend themselves to argument, and will undoubtedly be challenged by leading exponents of other religious groups.

It is of course unreasonable to expect a full and complete treatment of all problems that face the Halachah today within the limitations of one volume, especially if it deals with so many other aspects and problems of Jewish life. Dr. Belkin is to be congratulated on offering us the first fruits of his thinking on this vital subject. We hope that despite his manifold tasks in leading a great and growing University he will find the time and opportunity to present us with further studies in the important field of the *Halachah* and how to make it once more a potent influence to guide and to enrich Jewish life.

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Brooklyn Jewish Center Review

ROSH HASHANAH
5718
SEPTEMBER
1957



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SUNDAY, DECEMBER 15

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Brooklyn Jewish Center Review

Vol. XXVI

SEPTEMBER, 1957 — TISHRI, 5718

No. 1

THE WORLD COUNCIL OF CONSERVATIVE SYNAGOGUES

ANNOUNCEMENT has been made that at the forthcoming biennial convention of the United Synagogue of America, representatives from many synagogues outside the North American continent will join with the United Synagogue delegates to establish the World Council of Conservative Synagogues. This will be a milestone in the growth and development of Conservative Judaism. A movement such as this is in danger of becoming narrow and parochial unless it embraces the entire world. Spread as we Jews are on all parts of the globe, the identification of a religious ideology with a specific geographic locale, as Conservatism has been identified only with America, can mean the admission of its temporary character. This is the obvious reason for the need of the establishment of a World Council of Conservative Synagogues.

There is yet another reason for this development, one not so obvious as the first but of greater importance to those American Jews committed to the Conservative interpretation of Judaism. The critics of Conservative Judaism have been most emphatic in attacking it for being a compromise religion, a religion made easy and convenient. This criticism has found its mark even among the Conservative Jews. Whether consciously or subconsciously we have harbored the guilt feeling that much of what we call Conservatism is but a reflex of the American pursuit for that which is comfortable and practical. "American" in religion means to many of us, (although we may not admit it to ourselves) that which is unexacting, easy to follow. It is characteristic of the American, we are

led to believe, that he expects his religion to fall in easily, with the diversified interests that crowd his life. The very establishment of a World Council of Con-

A Guide to Faith

THE Jewish year is ushered in by holy days and a festival that span almost the entire month of Tishre. Each one of these days has its individual emphasis and message and together they constitute a guide to the faith of the Jew. Rosh Hashanah marking the change in the calendrical date and celebrating the advent of a new year, affirms for the Jew the sanctity of time.

One of the qualities that distinguishes a human being from the rest of nature's creatures is his awareness of time. This awareness is a root of concern, anxiety, dread and hope, the special characteristics of the human predicament. Without this sense of time we are but driftwood floating on the streams of life. Cognizant of time, we rise above a primitive state and make ready for the tasks allotted to us during our earthly existence. It is a profound paradox of life that only that being who apprehends the limits of time can gain a glimpse of timelessness, which is eternity. The great moralist, Rabbi Israel Salanter, noted that to a sensitive soul the ticking of a clock can be a powerful and moving

(Continued on page 7)

servative Synagogues will do much to remove this feeling of guilt from American Conservative Jews.

Placed now on a world scale, the true character and meaning of Conservative Judaism can emerge. Conservatism is a 20th Century link in the chain of tradition fashioned by prophet, scribe and sage. Hillel, Johanan ben Zacai Akiba and the other masters who founded the Pharisaic school sought to make Judaism a vital living faith. They had the courage, a God-given courage, to interpret and re-interpret the Torah in terms of changing times. They saw the dangers to faith and people from a rigid literalism. The Pharisaic teachers fought with the Sadducees, and the Rabbinites struggled with the Karaites in their day to keep the Torah free from the suffocating blanket of literalism. This is an ongoing struggle. Conservatism is following in the footsteps of the Pharisees and the Rabbinites in trying to keep our Torah and tradition living and vigorous. The aim then of the Conservative movement, as seen from the perspective of the ages, is more traditionalism and less literalism. This sacred enterprise is not confined to any particular locality or era. It embraces all Jews everywhere in the world, and it embraces all ages, the past, present and future.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"וְעַתָּה בֵּין עַמּוּנוֹת"

An Intimate Chat Between Rabbi and Reader

"THE MORNING COMETH" – AN AWAKENING

AS WE bid farewell to the old year and welcome the new, there comes to my mind the scene portrayed by the prophet Isaiah at the time when ancient Israel was being threatened by a cruel enemy. The watchman, standing guard over the city, was asked: "Watchman, what of the night?" And the answer given was very significant: "The morning cometh, but also the night!"

Looking upon the world today, we, too, can say, "The morning cometh!" There is not the thick darkness of the night that we faced a year ago. Leading authorities, both statesmen and army heads, assure us that the immediate danger of an atomic war has passed. Some progress, though slight, was made at the disarmament conference in London. True, the cold war between East and West is still on, but the actual danger of immediate armed conflict has greatly lessened. Yea, the morning cometh,—the world is in a more optimistic mood. But the prophet's warning must be heeded: "But also the night!" It is not yet the noon-

day sun; there are still evidences of the night, and we must remain on guard. We dare not over-play our optimism. We still need our armed strength to defend us, and while we must do everything in our power to help bring peace to this troubled world, we must take every precaution to remain on guard, to stand on the watch-tower and make sure that the freedom of America and her allies shall be preserved.

And the answer of the guard in ancient Israel applies also to Israel of today. We are thankful that, for the moment, we can say: "The morning cometh!" The great Sinai victory of November last over the Egyptian forces has not only brought glory to Israel but has proven to all her border enemies that Israel is here to stay, that she can defend herself, and that she is determined to preserve and to protect her national rights and the lives of her citizens. There is a relative peace at present. But though the morning has dawned, the night has not altogether passed. There is still hatred in the hearts of the rulers of the Arab peoples. Com-

munist Russia is still determined to stir up trouble in the Middle East and to make Israel the target for the advancement of its own nefarious schemes. We American Jews must continue to remain on the watch-tower and make certain that Israel's safety shall be assured. Above all, we must continue to give of our financial resources to help Israel advance its economic position, so that she may continue to absorb the tens of thousands of our brethren who want, and who are forced, to find within its borders a new home of freedom and happiness.

And the prophet's portrayal applies also to our Jewish life here. Happily, we too, can now say: "The morning cometh!" There is an awakening on the part of the American Jew concerning the spiritual life of his people. He senses a need for his religious ideals, and there is evidence of a renewed attachment to the Synagogue; there is a renaissance of activity and interest in our religious life, which if properly directed, can be of great blessedness to our Jewish people as well as to America itself. But again, the prophet's warning comes with special force: "But also the night!" We must be careful that this renewal of interest comes out of conviction in the value and validity of our religious ideals, and is not the result of temporary social and psychological forces which may vanish as quickly as it came. We must remain on guard and strengthen our people with Jewish teaching so that their new attachment may be based upon knowledge of the inherent worth and need of their spiritual ideals.

A GERMAN CHOVEVI-ZION HONORED

THE presiding bishop of the Protestant Church in North Baden, Prelate Hermann Mass, marked his eightieth birthday recently amid hundreds of congratulatory messages and good wishes, flowers and books sent from Israel to his home in Heidelberg, in token of friendship and admiration for the life-long Zionist who saved many Jewish children during the Nazi regime and is regarded as "Germany's warmest friend of the Jewish people."

Mass is descended from a long line of Christian clergymen. Finding himself at Basle in 1903, he dropped in to watch the Zionist Congress. Fascinated by Theodor Herzl and captivated by the proceedings, he then and there became a Chovevi-Zion, a "lover of Zion." He avidly read Zionist literature and learned

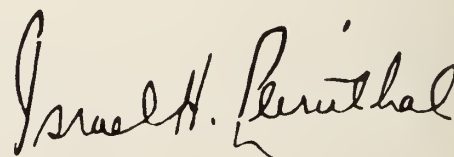
modern Hebrew with such dedication that in later years his German renderings of Bialik's poetry appeared in Berlin's most respected Zionist newspaper.

Between the two wars he held the pastorate of a Heidelberg working-class neighborhood.

Although he himself was harassed by the Nazis in many ways, no one could deter him from consoling Jews and straining every effort to aid them. His special field was the emigration of "non-Aryan" children, and he labored indefatigably to make it possible for them to be sent to Switzerland and England. Eventually, he was compelled to retire from the ministry. The Gestapo thereupon sent him to a forced labor camp and at 67, put him to digging fortification ditches.

—SAM MILLER.

On the approaching solemn days of our New Year may we all give thanks to our Heavenly Father that we do face now the coming of the morning dawn; but let us also pray that we be given life, health and strength to strive, each in his own way, to help remove whatever evidence of night there still remains, and thus to hasten the appearance of the light of the noon-day sun of peace, happiness and blessedness for us and for all the world.



Almost 3,000 feet above the Mediterranean, and 3,500 feet above the sunken blue waters of the inland Sea of Galilee lies the quaint, misshapen, racked body of the city of Safed. Torn asunder by earthquakes in successive centuries, devastated by wars, the city still clings to its precarious perch in the historic hills of Galilee. Its buildings are tilted and deformed, its streets narrow and bumpy. Yet despite its physical handicaps, there rises from the congested old ruins a mystical spirit which spells life and a longing for existence.

Here in these crazy-quilt patterns of alleyways walked Rabbi Isaac Luria, the Arie, who held communion with mystical spirits. Here one can visit the penthouse study where Rabbi Joseph Caro sat 400 years ago and codified the Jewish law in the abridgement known as the *Shulchan Aruch*.

The city has its roots deep in the Jewish past. Fortifications built on the highest peak by Flavius Josephus served as the foundation for a fortress erected by the Crusaders, and superseded in turn by the citadel of the Turkish conquerors.

Today young Israeli couples clamber up the shaded paths which have been built around and over the top of the Citadel, and look down upon the city of Safed, or over the valley to the top of Israel's highest peak, once known as Atzmon, and now called Mt. Meron. At night the location of Kibbutz Sasa stands out brightly, marked by flood lights which delineate the perimeter of the colony as protection against marauders from across the nearby border.

In season, tourists saunter the single main street of the city, stopping to stare at the memorial plaques which dot the buildings, reminders of the bloody battle in May, 1948, when miracles occurred once again, and a few hundred inspired Jews took over a city suddenly abandoned in dead of night by a force of Arabs many times their number and strength.

Change has difficulty making headway in Safed. Buildings which were toppled or partly buried in the last major earthquake of 1837, remain today where they fell. Scattered rocks were gathered to add new superstructures on the wreckage of the old. Dirt and refuse and rub-

ble have united to stop up what were once gaping holes of doorways and shopfronts, so that only the tops of the arched lintels are still visible, flush with the level of the cobblestoned streets. Even that which is new, seems to be emerging from the old.

Once there were some forty synagogues in Safed; today no more than ten or a dozen hold services, and many of these have difficulty obtaining the traditional *minyan*.

The grand synagogue of the Arie is today locked and deserted, as desolate as the old Safed cemetery which it broodingly overlooks in the valley below. At the altar are three separate shrines which once housed the sacred Torahs. During one of the tense moments in the siege of Safed, as a menacing attack was being mounted from the Arab quarter just beyond, pious defenders climbed into the right hand shrine, knocked peep-holes

An Experience With Ancient Synagogues and Modern Art

HISTORIC SAFED

By CARL ALPERT

into the wall, flung their dangling earlocks out of vision's way, and by prompt, accurate rifle fire halted the attack.

From here one looks down on the domed tomb of the prophet, Hosea, surrounded by the graves of dozens of other saints and scholars and mystics, each with its full quota of legends. And legends, as we know, are but historical records distorted by time.

Four or five stepped and staggered alleys above is the newer Arie Bet Midrash where, for all its Sephardic tradition, the services are today conducted in Ashkenazic.

Across the way, with entrance from a side courtyard, is still another house of worship, bearing the name of Rabbi Isaac Abouhab, its arches and domes showing full influence of Moorish architecture.



The Ancient Israeli City of Safed

With excusable curiosity I abandoned the services attended in this synagogue and peered into the innermost recesses of the back chambers and basement rooms of the ancient structure. From one deep, unlighted room came musty odors as from a cave. The flickering lights behind me only partly pierced the gloom. In the foreground was a tumbled heap of kindling wood. Behind lay the wreckage of old furniture, and beyond that—perhaps tattered piles of Talmudic volumes, and who knows what ancient manuscripts. A Genizah awaiting discovery by a patient scholar?

Almost every corner, every building has its own store of legends, and the old-time residents, once their confidence is won, will gladly pass on the stories which they have heard from their fathers and their fathers' fathers for generations immemorial. Itinerant scribes and guides have ventured to preserve some of these tales in print; others are still in the realm of Oral Legend.

In the courtyard leading to the women's entrance of the Sephardi synagogue of Rabbi Joseph Habannai is a gnarled and grizzled trunk of a venerable fig tree, appearing almost to be a petrified log were it not for the green growth which springs from the lower end, and shades the ancient piece with young branches and tender foliage. Here, 1,800 years ago, legend has it, workmen tending the orchard of Rabbi Joseph one day complained that their lunch was late. The good rabbi's son turned to the tree, and though the season was not right, exhorted it to bear of its fruit so that the men might appease their hunger. Full grown figs immediately appeared, and the men ate.

When the rabbi heard of what his son had done he sorrowfully chided him for provoking the Lord into performing a miracle unnecessarily. 'Because you hurried the season, alas, you too shall pass before your time.' And shortly thereafter the young man died.

The tree still bears fruit, in season, but it is inedible.

Rabbi Joseph Habannai, so named because of his trade as a builder, is buried within the synagogue, behind the lattice work which marks the women's section.

At the head of his tomb is another tomblike structure said to house his Sefer Torah.

The Sephardi congregation was small, but young people were in the majority. Most were in informal attire, and the Reader wore a sweater. In many synagogues in Israel it is not considered irreverent to attend services, even on the High Holy Days, in open-collar, short-sleeve sport shirts sans jacket, if the day is hot.

The American visitor, accustomed to the rigid austerity of decoration which marks orthodox synagogues, will be surprised at the pictures and paintings which bedeck the walls of almost every one of these traditional synagogues of Safed. Two universal themes, varying widely in their conception and in their artistic execution, are those of Rachel's Tomb and of the Western Wall in Jerusalem, the Wailing Wall. Here too one finds an imaginative mural picturization of the

ancient Temple. Scattered about colorfully on the walls are murals of the various musical instruments once used in the Temple.

Without a guide one easily becomes lost in the maze of alleys, though it is clear that the faith downward leads only to the cemetery, and the way up takes one eventually to the single main road and the modern hotels. Between the buildings one catches a glimpse of the minaret of the mosque that still rises from the ruins of the former Arab section, a handy landmark.

There, amid the wreckage of the effendis' homes, a new tradition is being established by the young art colony. Eight years ago a few of the better known artists of Israel settled in Safed, occupied the shattered remnants of abandoned buildings and created the nucleus of an art center. Some fifteen other younger artists have followed them, each



A Winding Safed Street

taking over one of the ruins left by the war. With talent and ingenuity they have created new, exotic homes, transforming bombed wreckage into Bohemian quarters suitable for home and studio and exhibit.

Two American girls, Sonia Sachs and Ann Medalie, were among those who made their homes in the Safed art colony and found the atmosphere conducive to creative work.

For all their quaint charm, the streets of Safed are not clean, the visitor must observe, and he learns with little surprise that municipal affairs leave much to be desired. There have been only a few attempts to establish local industries, and some of these have failed due to lack of cooperation. The latest venture is the setting up of a plant to produce instant coffee.

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When national funds were available for employment relief, the beautiful park and pathways on the Citadel were built. When the famous sculptor, Enrico Glicenstein, willed his remaining works to Safed, they were housed in a fine museum in the city. Thereafter little more was done.

The major source of outside income is the catering to tourists and Israeli vacationists. The place is an ideal summer resort, and a number of fine hotels have been built on adjacent Mount Canaan. During the winter Safed is a cold, wet, disagreeable place.

New immigrants have been settled in Safed in fairly large numbers, and the new quarters mushroom out of the old city, almost like the green foliage stemming from the old tree trunk in the courtyard of Rabbi Joseph Habannai. Economically it is difficult to justify a large town here. Whenever possible young people abandon the city for better prospects elsewhere in Israel. Of late there has been an awakening, however, and a group of responsible citizens have become alert to the need for a creative civic consciousness. There is now even a Rotary Club in Safed.

Civic improvements, long overdue, must come inevitably, but one wonders if the legendary charm of the city may not somehow suffer with the extension

of modern sewage systems, and the tidying up of the ruins. Civilization exacts its price.

The visitor reluctantly turns his back on the synagogues and cemetery and historic shrines. The act is almost symbolic, for in the synagogue on the eve of the Sabbath, the worshippers turn their backs for a moment on the altar and bid welcome to the holy Sabbath in the beau-

tiful words of *Lecha Dodi*. And it was here in Safed, four hundred years ago, that Rabbi Solomon Alkabetz composed the poem, *Lecha Dodi*.

Perhaps he sat at this very spot and watched the sun go down behind the hills of Galilee, and sang of the coming of the Sabbath queen and prophetically spoke of the rebuilding of the city on the site of its ruins.

A GUIDE TO FAITH

(Continued from page 3)

sermon. Through Rosh Hashanah time is sanctified, our perception of the human situation is sharpened and the purpose of our existence is acknowledged.

Yom Kippur, the day of Atone-ment, is the day tradition has set aside for the recognition of self. We must stop and reflect upon our inner being lest we lose ourselves in an ocean of things. In our day in particular, with its uniform communications, standardized entertainment and outer-directed culture, the image of one's own individuality is blurred. We know ourselves only as a part of this enterprise or as a part of that organization. Our minds, exposed to the whirl of events is but a tattoo of impressions. What we are and what we signify is forfeited. Through the discipline of prayer and fasting we shut out on Yom Kippur day that which is mundane and we try to recapture our individuality. The recognition of the self is the only path towards the recognition of God. In the depths of our being we find the ground of our existence,—God.

This series of holidays is concluded with the festival of Succoth. The special theme of this festival, dating back to its agricultural origin, is that of gratitude. When directed towards God this sentiment spells our thankfulness for the harvests and bounties of nature. Indeed, when it

is directed towards our fellows it becomes the basis of much of our ethics, the social amenities and even our etiquette. But following so closely upon the holy days of Rosh Hashanah and Yom Kippur this Succoth theme of gratitude is suffused by their light. Gratitude towards God, unlike the quality of the gratitude we show to men, is not dependent on the harvests that nature may bring us. Oft we sow and we do not reap, yet, if we take to heart our human situation we must remain grateful to the Almighty.

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Illuminated by the teachings of Rosh Hashanah and Yom Kippur the religious sentiment of gratitude transcends nature's bounties or man-made possessions. It is a thanksgiving to God for life itself, for being, and for our human destiny. In this greater sense Succoth becomes the climax of the inner growth of the spirit that began on Rosh Hashanah day.

We pray that the insights afforded us by these holy and festive days in the month of Tishri—the perception of time, the recognition of our being as it is grounded in God's being, and a deepened gratitude that transcends the whims of nature—may quicken our faith in God and in man. And may that faith bring us the happiness that comes from "a new heart and a new spirit."

BENJAMIN KREITMAN.

WE TOOK the boat from Liverpool for a weekend in Dublin. We were lucky to get a berth. Many passengers had to sit up all night, the ship was so crowded.

Food and drink were sold on board all night. The sea was very rough and many very, very seasick. But others were more sturdy and drank and toasted everybody all night long.

When we got to Dublin we breakfasted in "Berni's Dublin Famed Cafe and Restaurant," which, we were told, was noted for its Jewish cookery. In the windows were Jewish *challas*, *kiblich*, rye bread with caraway seeds and other assorted cakes and cookies. Marinated herring, gefilta fish and chopped liver were in a glass-enclosed counter in the cafe.

Bernie himself came over to see if everything was all right and if we enjoyed our meal. He spoke English with a broad Irish accent.

After breakfast we went on to midtown and found a very lovely, small hotel, "The Rothesay," where the price of the room included breakfast. The clerk informed us the doors were locked at 10 P.M. and if we wished to come in later we would have to ring the bell and some one would let us in.

We were near the River Liffey and O'Connell Bridge. It was fascinating to see the hundreds of people riding bicycles across the bridge, going to and from work mornings and evenings. Many were built for two, with men and women riding together.

We were to stay several days in Dublin, so we wanted to find out more about the Jewish community. A bus took us to Leicester Avenue, (pronounced Lester) where there are a few stores owned by Jews. They sold dry goods and clothing. On Nassau Street, in Brown and Nolan's Ltd.

Another bus took us to a section called "Rathgar" and there we found the Progressive Reform Synagogue. It was small, squeezed in between a large Catholic church and a Catholic parochial school which towered over it. It had the Star of David on top, though if we had not looked for it we would never have noticed it was there.

We went in and were approached by an elderly man of medium height who said that he was one of the teachers. He

looked very Irish, not a bit Jewish, had a broad Irish brogue. His chin was long and protruding, his face shone as if polished and his eyes twinkled. He was very nice!

This man showed us around the building. On the ground floor it had several rooms. In one room there were about twenty large desks, a blackboard and a large table for the teacher. Posters of Israel and the Hebrew alphabet were pinned around the walls. This building had a small kitchen and a dining room.

Upstairs was a room for daily services. A building in back of this one had one much larger room, a bit more elaborate, with an organ, a larger Torah cabinet and pews instead of chairs. A book case contained prayer books. This building was used for holidays and special occasions only. Forty families belong to this Progressive Reformed Synagogue. In a different section of Dublin there is an Orthodox *shule*.

Before we left the synagogue we were told about a Jewish hotel, the Lawrence, off Regent Street and Oxford Circus, which had a strictly kosher cuisine.

The following day we took a bus to Leonard Square. At one time this was almost an entire Jewish neighborhood. Some people looked Jewish but were not and some typical Irish types were Jewish and spoke Yiddish well.

We went into a kosher butcher shop, spoke to the butcher and several customers. Most of the Jewish people come here only to shop, having moved away during the war years and scattered. We found a grocer on this street and also a man who sold coal in bags, who were Jewish. Life was very difficult here now. Some say they would like to go to America if they could save up enough money. Some want to go to Israel.

In the afternoon before train time we walked around near the railroad station, saw a carnival in a small yard and went in for a few pennies. A few blocks away we went into a small movie house for five cents which was showing an Irish picture, we did not understand anything about it. It was a silent film but most of the characters were speaking and the Irish words

A Look at Mr. Briscoe's Home

AN IRISH WEEKEND

By ESTHER J. FUTORAN

were moving across the bottom of the picture as it went along. It must have been very funny because everybody was laughing and having a wonderful time. Laughing is contagious, so we laughed also.

Late Sunday night we left the pier in Dun Loaghaire (pronounced Done Leary) to continue our trip.

THE BRITISH JEWISH COMMUNITY

POLITICS — national and domestic — have dominated the Anglo-Jewish scene this past year.

When Israel forces marched into the Sinai Peninsula nearly a year ago, the solidarity and support of all sections of the community were quickly made manifest. But when the Anglo-French force intervened, Jews split openly along the lines of national political affiliation, with very few exceptions.

While those Jews who normally supported the Conservative Party gave the Suez adventure their full support, those who favor the Labor Party made vocal their opposition. In the ensuing parliamentary debates, Jewish Labor MP's—who number more than 20 compared with two Jewish Conservative Members—voted with their party against the government, with a resultant outcry from Jewish Conservatives who saw in this vote a betrayal of Israel.

On one front the community can register a notable success. The well-financed and carefully-organized campaign against *shechita* was brought to an abrupt halt at the end of 1956 when a Conservative MP R. Crouch, was unsuccessful in his move to introduce a measure in the House of Commons which would have prohibited *shechita*. He was opposed in the debate in his motion by a Jewish member of his own party, Sir Henry d'Avigdor Goldsmid.

Most observers are agreed anti-Semitism has been at its lowest ebb.

—GEOFFREY DE PAUL.

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925 PROSPECT PLACE

Mrs. FRANCES PRINCE
and sons
284 EASTERN PARKWAY

Mr. and Mrs. HYMAN RACHMIL
1056 PRESIDENT STREET

A Happy New Year

Mr. DANIEL RICHELSON
452 ALABAMA AVENUE

Mr. and Mrs. ELMER RIFFMAN
2676 WEST 3RD STREET

Mr. and Mrs. I. JEROME RIKER
320 EAST 72ND STREET
New York City

Mr. and Mrs. IRVIN I. RUBIN
AND SON JESSE
84 Sterling Street

Mr. JACK STANG
1346 CARROLL STREET

HANNAH and SAMUEL STARK
122-20 OCEAN PROMENADE
Rockaway Park, L. I.

Mr. and Mrs. JOSEPH STARK
FIFTH AVENUE HOTEL
New York City

Mr. and Mrs. BENJAMIN H. WISNER
760 MONTGOMERY STREET

Mr. and Mrs. I. WIENER
AND FAMILY
23 MORRIS STREET
Amityville, L. I.

Mr. and Mrs. HARRY ZIRINSKY
140 — 8TH AVENUE

THE PARENT-TEACHERS' ASSOCI-
ATION HEBREW SCHOOLS
of the
BROOKLYN JEWISH CENTER

THE OFFICE, MAINTENANCE,
GYM and BATH STAFF
and SCHOOL FACULTIES

of the
BROOKLYN JEWISH CENTER

THE
MEN'S CLUB
of the
BROOKLYN JEWISH CENTER



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5718, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5718 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevni!

Dr. Moses Spatt, *President*
Maurice Bernhardt, *1st Vice-Pres.*
Frank Schaeffer, *2nd Vice-Pres.*
Fred Kronish, *Treasurer*
Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sister-

hood looks back with pride and satisfaction on its activities during the year 5717 and hopes for an even more successful season in 5718.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Benjamin Markowe, *President*
Mrs. Abraham Meltzer,
Mrs. William Sauler,
Mrs. Fred Zimmerman.

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*
Mrs. Harold Brown, *Fin. Secy.*
Mrs. Joseph Krinsky,
Mrs. Henry Sandler,

Reporting Secretaries

Mrs. Fanny Buchman, *Social Secy.*
Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,
Executive Director.

HOLIDAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday, Thursday, evenings, September 25th and 26th, at 6:30 o'clock, and on Thursday and Friday mornings, September 26th and 27th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30

A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 4th, at 6:15 o'clock.

Yom Kippur services will begin on Saturday morning, October 5th, at 6:15 A.M. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Allen Chester.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services in the Auditorium Wednesday and Thursday evenings, September 25th and 26th, at 7:00 P.M., and on Thursday and Friday mornings, September 26th and 27th, at 7:30 A.M. Rev. Morris Gordon will officiate.

Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Friday evening, October 4th, at 6:15 P.M.

Yom Kippur Services—Saturday, October 5th, will begin at 7:30 A.M. Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12:30 P.M., Minha services will be held at 4:30 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:15 P.M.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Thursday and Friday, September 26th and 27th, at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 4th, at 6:15 P.M.

The services on Yom Kippur will be held Saturday morning, October 5th, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Candle Lighting During High Holy Days

Candles will be lit on Wednesday and Thursday evenings, September 25th and 26th (Rosh Hashanah), at 6:27 P.M.

On Yom Kippur, Friday evening, October 4th, candles will be lit at 6:17 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 5th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Sabbath Services—Week Sept. 27

Friday evening services at 6:30 P.M.

Kindling of candles 6:26 P.M.

Sabbath Services—Shabbat Shubah—commence at 8:30 A.M. The Young Folks League will conduct the services.

Sidra or portion of the Torah—Haazinu. Deut. 31.1-52.

Haphtorah Readings: Prophets, Hosea 14.2-10; Micah 7.18-20.

Minha services at 6:30 P.M.

Daily Services Week of September 29th

Morning services at 7:00 and 8:00 A.M.

Minha services at 6:30 P.M. followed by Maariv.

Succoth Services

Succoth services will be held in the Main Synagogue on Wednesday and Thursday evenings, October 9th and 10th, at 6:30 P.M.

The services on Thursday and Friday mornings, October 10th and 11th, will begin at 8:30 o'clock.

Rabbi Levinthal will speak at the services to be held on Thursday morning. The sermon on the second day will be preached by Rabbi Kreitman.

Hoshanah Rabbah Services

Hoshanah Rabbah services will be held Wednesday morning, October 9th, in the Main Synagogue at 7:00 o'clock.

Concluding Succoth Services

Shemini Atzeret services will begin on Wednesday evening, October 16th, at 6:15 o'clock. The services on Thursday morning, October 17th, will be held at 8:30 o'clock. Rabbi Kreitman will preach immediately after the memorial services.

The Simhat Torah services will be held on Thursday evening, October 17th, at 6:15 o'clock; and on Friday morning, October 18th, at 8:30 A.M.

Cantor Sauler will officiate and will be assisted by the Center choir.

Holiday Gym Schedule

The Gym and Baths Department will be open on Wednesday, September 25th (Erev Rosh Hashanah), for men and boys from 11 A.M.-3 P.M.; will be closed on Thursday and Friday, September 26th and 27th, for Rosh Hashanah and will reopen on Sunday morning, September 29th at 10:00 A.M., for men.

The following week, on Friday, October 4th, (Erev Yom Kippur) the Gym and Baths Department will be open for men and boys from 11 A.M. to 3 P.M.

The Gym and Baths will be open Wednesday, October 9th, for men and boys from 11 A.M.-3 P.M.; will be closed on Thursday and Friday, October 10th and

11th, for Succoth and will reopen on Sunday morning, October 13th, at 10:00 A.M., for men.

The following week the department will be open on Wednesday, October 16th, for men and boys from 11 A.M.-3 P.M.; and will be closed on Thursday and Friday, October 17th and 18th; will reopen on Sunday morning, October 20th, at 10:00 A.M., for men.

Youth Activities

THE Youth Activities season will be officially inaugurated on Saturday evening, October 12. The younger members will have their first club sessions and the teen-agers will attend a rally and dance that will feature installation of officers of the U.S.Y. Council.

A major innovation this year is the organization of a lounge program on Saturday nights. Teen-agers will hereafter meet with their respective clubs on a midweek evening. They will then see their friends a second time in the informal, relaxed atmosphere of our lounge on Saturday night. In this way our youngsters will spend twice as much time as heretofore under our guidance and supervision.

The U.S.Y. Council, the self-governing body of the Senior Division, has already met a number of times to organize the rally on October 12 and to help set a nice pace and tone for the season.

GOLDEN ANNIVERSARY



Mr. and Mrs. B. J. Adelman recently celebrated their 50th wedding anniversary at the Center. In honor of this event, they presented the Center with 50 times "Chai"—\$900. We all wish them a hearty *mazal tov*.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, HARRY: Married; Res.: 662 Eastern Parkway; Bus.: Dairy; *Proposed by* Sidney Krauss, James J. Jackman.

COHEN, MILTON: Married; Res.: 1268 Union St.; Bus.: Civil Service, 205 Mulberry St.; *Proposed by* Dr. Milton Schiff, Leo Kaufmann.

FEINSTEIN, LOUIS: Married; Res.: 760 Montgomery St.; Bus.: L & L Knitting Mills; 1819 Pacific St.; *Proposed by* Benj. Wisner.

FIRESTONE, BENJAMIN: Married; Res.: 102-45 62nd Road; Bus.: Executive, Miller Art Co., 120 Boerum Pl.

GLASS, MAX: Married; Res.: 941 Washington Ave.; Bus.: Engineer, Caltex, Ltd., 380 Madison Ave.

GOLD, ISIDORE: Married; Res.: 202 East 94th St.; Bus.: Insurance; *Proposed by* William Horowitz, James J. Jackman.

GOLKOWITZ, IRVING: Single; Res.: 725 Stanley Ave.; Bus.: Dep't of Highways, Queens.

HERSCHMANN, OSCAR: Married; Res.: 1125 Sterling Place; Bus.: Export & Import; 370 7th Avenue.

HOLLENDER, MRS. LENNY S.: Res.: 456 Schenectady Ave.; *Proposed by* David H. Schatzow, James J. Jackman.

MEISELMAN, LEONARD J.: Single; Res.: 555 Prospect Place; Bus.: Medical Student.

PARMESS, MISS PHYLLIS: Res.: 631 Eastern Parkway.

ROSENBAUM, RAPHAEL: Single; Res.: 632 Eastern Parkway; Bus.: Technical Illustrator, 31-10 Thompson Ave., L. I. C.

SCHAFFNER, SEYMOUR: Single; Res.: 5407 Avenue K; Bus.: Manager, Mareth Steel Corp.; 110-50th St.; *Proposed by* Morris S. Schechter.

SCHUSTER, HARVEY: Single; Res.: 72 East 51st St.; Bus.: Account, 34-01 38th Ave., L. I. C.; *Proposed by* William Walter, Irving Weisberg.

SHAPIRO, MARTIN: Single; Res.: 2010 Ocean Ave.; Bus.: Draftsman, 1947 Broadway; *Proposed by* Sheldon Goldbaum, Carl Drobenare.

WEISS, MORRIS H.: Married; Res.: 201 Crown St.; Bus.: Principal, P. S. 215; *Proposed by* Benj. Jaffe, Dr. Isaac Gimprich.

Reinstatement:

LEFF, MORRIS: Married; Res.: 201 Brighton 1st Road; Bus.: Real Estate, 1104 Nostrand Ave.; *Proposed by* Jack Sterman.

JAMES J. JACKMAN,
Chairman, Membership Committee.

Acknowledgment of Gifts

We acknowledge with grateful thanks donations for the purchase of Prayer Books from the following:

Mr. & Mrs. Michael Aminoff in honor of their son Cary's Bar Mitzvah and the engagement of their son Melvin.

Mr. & Mrs. Joseph Beder in honor of their son Abner's marriage.

Mr. Morris Bloomstein in honor of his marriage.

Mrs. Fannie Buchman in honor of son's graduation from Medical School.

Mr. & Mrs. Harry Carroll in honor of son Edward Jerome's Bar Mitzvah.

Mr. & Mrs. William Cedarbaum of New Haven, Conn., in honor of the marriage of their son, Bernard, to Miss Miriam Rachel Goldman, daughter of Mr. & Mrs. Louis Goldman.

Dr. & Mrs. Julius Dan in honor of son's Bar Mitzvah and daughter Naomi's engagement.

Mr. & Mrs. Samuel Hochman in honor of son's Bar Mitzvah.

Mr. & Mrs. James J. Jackman in honor of son Allen's marriage.

Mr. & Mrs. Morton Klinghoffer in honor of son Daniel's marriage.

Mrs. Irving Kurland in honor of son Norman Edward's Bar Mitzvah.

Dr. & Mrs. Joseph B. Pincus in honor of son Matthew's Bar Mitzvah.

Dr. and Mrs. Irving L. Rosof in honor of son's marriage.

Mr. & Mrs. Frank Surowitz in honor of son's Bar Mitzvah.

Mr. and Mrs. Abraham H. Zirn in honor of son Howard's marriage.

Diary Corrections

We regret the omission of the following members' names from the Center Diary; Louis Gordon, Aaron Jacobs, Mrs. Lillian Klein, Mr. Louis Zankel.

The Hebrew School

THE regular session for the new term began on Sunday, September 8. It was devoted to the review of some of the customs pertaining to the High Holidays. The one-day, two-day a week school, and the High School Department held their first session on Sunday, September 22.

The annual children's Simchat Torah celebration will be held on Thursday, October 17, at 4 P.M., in the Auditorium. The pupils will take part in a procession led by the officers of the Junior Congregation. A play will be presented by the pupils of the school, under the supervision of Mrs. Evelyn Zusman. Rabbi Lewittes will preside.

The first Community Breakfast and service of the High School classes will be held on Sunday, October 27. An interesting and stimulating discussion on a timely subject is planned.

Junior League

THOSE members of the Junior League who stayed in the city for the summer were able to meet with their friends regularly. On Wednesdays they joined their fellow-members and the Young Folks League in the roof garden dances. A special summer program, including beach parties, trips and shows, had been arranged.

During the latter part of August, the executive and program committees met regularly and outlined a comprehensive program of Junior League events for the next ten months.

Traditionally the season opens with a talk by Rabbi Kreitman on a subject relating to the High Holy Days. This is scheduled for Thursday evening, September 19. The group will next meet on October 3, when a Sichah (discussion) on "Israel 1957—Through the Eyes of Americans," will be held. Leading the proceedings will be Sanford Feit and Leonard Sandick, two members who had gone to Israel on scholarships awarded by the Jewish Agency through the United Synagogue of America.

The Junior League is the Center's club for college students. It meets on Thursday evenings at 8:30 and offers abundant opportunities for social and cultural achievement.

The Younger Membership

NOW that the summer season is just a pleasant memory, the Young Folks League is well under way with plans for the fall season.

Last August 28 a beach party was held at Plum Beach instead of a regular Wednesday evening social. A good time was had by those attending, but the turnout of new members was far too small. Please make a note of these special events in the future. Yom Kippur night we are holding a dance at the Center, the proceeds going to charity. A second dance is tentatively set for Sunday evening, December 1. Remember these dates.

Last season meetings started very late. This imposes a difficulty for those conducting the programs; also the people who want to socialize. Starting with Orientation Night there will be dancing from 8:30 to 9:00; promptly at 9:00 the meeting will begin. After the regular meeting there will again be dancing and refreshments. So be sure to come early.

Rabbi Kreitman will hold a lecture series every other Wednesday evening from 8:00 to 9:00 P.M. The theme of these lectures will be "Great Ideas and Movements in Judaism." This is a special course for the members of the YFL, and it is limited. I suggest that you get your reservation in early.

The Center is very much in need of new members; we of the YFL must do our share to bring in prospective members. There are no open meetings, so please do not bring any friends to meetings. They will not be admitted and you, as well as they, will find it embarrassing. Submit the names of your friends to me and an invitation to attend a meeting will be sent to them.

There are many committees that are in need of workers. Any assistance you can render will be appreciated.

Ties and jackets are in order for every meeting and this rule will be strictly enforced—please oblige us by complying.

I would like to take this opportunity to wish you all a very happy and healthy New Year.

SAMUEL L. KESTIN, *President*.

ANNUAL MEETING, OCTOBER 24

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 24, 1957 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary*.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

OFFICERS

President..... DR. MOSES SPATT *2nd Vice-President* FRANK SCHAEFFER
1st Vice-President MAURICE BERNHARDT *Treasurer*..... FRED KRONISH
Secretary..... HARRY BLICKSTEIN

MEMBERS OF THE BOARD TRUSTEES

(For a term of three years, 1957, 1958, 1959)

Isidor Fine	Hon. Jacob L. Holtzmann	Nathan D. Shapiro
Reuben Frieman	Harry Leventhal	Jack Sterman
Hon. Emanuel Greenberg		Julius Kushner

(For a term of one year)

Irvin I. Rubin

MEMBERS OF THE GOVERNING BOARD

Adelmann, B. J.	Hoffman, Jacob	Markowe, Benj.
Albert, Abe	Hoffman, Leon	Markowe, Mrs. Benj.
Attok, Emanuel	Holtzmann, Howard	Meltzer, Abr.
Amster, Philip	Horowitz, Irv. S.	Meyer, Lawrence
Ballas, Max	Hutt, Nathan	Michelman, Abr.
Beame, Hon. Abe D.	Jackman, J. J.	Miller, Dr. S. J.
Becher, Harold	Jacobs, Gerald	Morris, Joseph
Beldock, Hon. Geo.	Jaffe, Benj.	Ostrow, Theo. D.
Benjamin, Hon. A. D.	Kahn, Carl A.	Palatnick, L. J.
Berman, Aaron	Kalb, Harold	Pomerantz, S. L.
Berman, Dr. Harry	Kaplan, Benj.	Ratner, A. E.
Bernhardt, Mrs. M.	Kaplan, Israel	Reiner, Milton
Blacher, Chas.	Karlin, Martin	Riffman, Elmer
Brief, Wm.	Kaufmann, Leo	Rosenfeld, M. J.
Brown, Harold M.	Kestin, Samuel	Rubenstein, Chas.
Buck, Bernard	Klinghoffer, M.	Schaeffer, Mrs. F.
Burros, Elias	Klinghoffer, Mrs. M.	Scheinberg, Jos.
Caplow, Samuel	Kopp, Alexander	Schiff, Lawrence
Chasin, Stanley	Kozinn, Maurice	Schiff, Dr. M.
Cohen, Dr. Irv. L.	Kramer, Israel	Schwartzwald, Hon. Jacob
Cooper, Harry	Kramer, Louis	Seril, Abr.
Donor, Jacob S.	Kushner, Mrs. J.	Siegel, Hon. Wm.
Epstein, Mrs. M. R.	Levenson, Dr. S. M.	Slepian, A. W.
Friedberg, Nath'l	Levin, Philip A.	Soloway, Mrs. Herman
Gartenberg, Sam'l	Levine, Herbert	Spatt, Milton E.
Gluckstein, I. I.	Levy, Abraham	Spiegel, Ike D.
Goldfein, Dr. M.	Levy, Jos., Jr.	Stark, Hon. Abe
Goldsmith, Herman	Levy, Mrs. M. M.	Steingut, Hon. Stanley
Goldstein, Harry	Lindenbaum, Hon. Abr.	Strongin, Harry
Goody, Chas.	Lowenfeld, Mrs. I.	Traub, Morris
Gottlieb, Irv. J.	Magaliff, Arnold	Wisner, Benj. H.
Greenspan, Irv.	Margolin, Akiba	Zirn, Abr. H.
Gutchman, Robert	Markoff, Dr. S. T.	Zirn, Samuel
Harrison, Emanuel		

NOMINATING COMMITTEE

MAX HERZFELD, *Chairman*

Max Goldberg	James J. Jackman	Samuel Kestin
Harry Goldstein	Carl A. Kahn	Joseph Morris
Robert Gutchman		David Spiegel

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

Once again I would like to extend my sincerest thanks and gratitude to our Sisterhood for the assistance and cooperation in all of our endeavors. We have done well this past year and hope to do better.

As we are about to approach the New Year, the annual cycle of our Holy Days, which recalls our past and reminds us to look to our future, let us rededicate ourselves to continued significant contributions to our Sisterhood, our Center and our community.

L'Shonob Tova Tikosev.

MOLLY MARKOWE, President.

Installation of New Officers Now Sisters in Law

The closing meeting of the season on June 12 was devoted to the installation of officers for this year.

Mrs. Isador Lowenfeld, chairman of the evening and a past president of Sisterhood, described the graduation exercises of the Center's Hebrew School in which 98 boys and girls participated. Rabbi Levinthal congratulated the members on their accomplishments.

Rabbi Lewittes, commemorating his twenty years of service as Principal of our Hebrew School, was the installing officer of the evening. Members of the Board of Directors rose as he called their names and received his blessings. Preceding the installation of secretaries, he reminded all present that the "pen is mightier than the sword" and that through their correspondence a link is established connecting the officers and the membership at large. The secretaries for this year are the following: Mrs. Harold Brown, Financial Secretary, Mrs. Fannie Buchman, Social Secretary, Mrs. Joseph Krinsky, Secretary of Board Meetings, Mrs. Henry Sandler, Recording Secretary and Mrs. Benjamin Wisner, Corresponding Secretary. Mrs. Joseph Levy, Jr., commencing her eighth year as Treasurer, was lauded for the prosperity and solvency of the organization during her seven years of service. Rabbi

Lewittes stated that Vice Presidents, sharing many of the burdens of a group, are no longer "forgotten men." Mrs. Rhea Zimmerman, active in so many committees in the past, was named Vice President. Mrs. Abraham Meltzer, Torah Fund and Theatre Party Chairman and Mrs. William Sauler, Program Chairman were reinstated as Vice Presidents. Mrs. Benjamin Markowe, praised for her leadership again accepted the Presidency and pledged herself to a program of spiritual and cultural projects of interest to the Jewish community. Singer Masha Benya, accompanied by Sholom Secunda entertained us prior to the collation. We are grateful to Mrs. Charles Marks and her hostess committee for providing us with delicious refreshments at our meetings throughout the year. Mrs. Isador Lowenfeld acted as chairman.

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Summer, the months of relaxation and cessation from the bustle of the previous season's activities, temporarily separates friends who work side by side throughout the year. A message through Cheer Fund expressing joy or extending sympathy is especially welcomed during this recess by the recipients. The donation provides Sisterhood with the funds to fulfill charitable projects and community services. Mrs. Fannie Buchman, Chairman of Cheer Fund, will gladly receive your contributions.

Mr. and Mrs. Herman Soloway congratulated Dr. and Mrs. Elias Rabinowitz on the birth of a grandson. Mrs. Fannie Buchman, Mr. and Mrs. Joseph Krinsky, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Lawrence Meyer and Dr. and Mrs. Moses Spatt expressed the hope that Jamie Lauren, newly-born daughter of Rabbi and Mrs. Benjamin Kreitman, will be a source of *nachas* to her parents and her people.

A hearty Mazel Tov to Mr. & Mrs. Michael Aminoff on the occasion of the Bar Mitzvah of their son Cary was extended by Mr. & Mrs. Julius Kushner and Mr. & Mrs. Lawrence Meyer.

Mr. & Mrs. Julius Kushner rejoiced with Mr. & Mrs. Michael Aminoff in the graduation of their son, Melvin, from Cornell University. Mrs. Fannie Buchman received the good wishes of Mr. & Mrs. Julius Kushner and Mr. & Mrs. Lawrence Meyer for the bestowal of a Medical Degree upon her son. Mrs. Rhea Zimmerman shared with us her joy in her daughter's graduation and so did Mrs. Herman Handelman, whose son graduated from college.

Mr. & Mrs. Morton Klinghoffer received congratulations on the marriage of their son, Daniel, from Mrs. Fannie Buchman and Mr. & Mrs. Julius Kushner.

The marriage of Judith, daughter of Mr. & Mrs. Harry Goldstein was commemorated by Mr. & Mrs. Julius Kushner.

Their twenty-fifth wedding anniversary was marked by Mr. & Mrs. Irving S. Horowitz.

A speedy recovery from her illness was the wish expressed to Mrs. Jennie Glass from Mr. & Mrs. Julius Kushner.

Mrs. Sadie Kaufmann expressed her gratitude for her recovery and thanked Mrs. Rose Meislin, Mr. & Mrs. Lawrence Meyer, and Mr. & Mrs. Abraham Michelman for their interest.

That Mrs. Julius Kushner may continue to regain her strength was expressed by Mrs. Rose Bromberg, Mr. & Mrs. Lawrence Meyer, and Mrs. Rhea Zimmerman.

In memory of Mrs. Jennie Levine from Mr. & Mrs. Lawrence Meyer.

Mr. & Mrs. Benjamin Markowe and Mr. & Mrs. Lawrence Meyer offered their sympathies to Mrs. Harold Brown on the demise of her sister. Mr. & Mrs. Lawrence Meyer expressed their sorrows to Dr. & Mrs. Hurwitz whose son passed away.

Condolence messages were sent to Mrs. Julius Kushner on the loss of her mother by Mr. & Mrs. Michael Aminoff, Mrs. Fanny Buchman, Mr. & Mrs. Carl A. Kahn, Mr. & Mrs. Morton Klinghoffer, Mr. & Mrs. Joseph Levy, Jr., Mr. & Mrs. Isador Lowenfeld, Mrs. Rose Meislin, Mr. & Mrs. Abraham Michelman, Mr. & Mrs. Lawrence Meyer, Mr. & Mrs. Benjamin Moskowitz, Mr. & Mrs. Louis Puttermann,

(Continued on page 31)

"The Names' the Same"

Names play a prominent role in the development of the characters of Biblical people. Abraham's name was changed from Abram, Israel's name from Jacob, Sarah's name from Sarai when their faith became evident in their lives. Unfortunately, the Hebrew name is often forgotten in this country after Bar or Bat Mitzvah. At a wedding that I recently attended, I was amazed to discover that the male members of the party, coming from traditional homes, were ignorant of their Hebrew names when asked to witness the Ketuba. The answer to this problem is to harmonize the two names, so that the English version reflects the meaning of the Hebrew name. I do not go as far as those who maintain that the Hebrew name should be retained in English. When the Jew's faith was strong he did not fear the competition of other cultures, and ingeniously absorbed the names prevalent in that society while maintaining their Hebrew counterpart. Under the influence of Hellenistic civilization we adopted the name of Alexander to such an extent that it is thought of as a characteristically "Jewish" name.

However a name should bear close resemblance to its meaning in Hebrew. Our people in Eastern Europe gave their

children a Hebrew name and a Germanic name related in meaning. Often the names were combined. Witness Hirsh-Zvi, both meaning "deer," and Dov-Baer, connoting "bear."

In recent times the ridiculous practice of using identical initial letters arose. Neither the English, nor the Hebrew have any relevancy, for the meaning of the latter has not been transposed in the former. I heartily recommend Rabbi Alfred J. Kolatch's book entitled, "These Are the Names," as a guidebook for the translation of Hebrew names into English. Here are some examples which he gives: *Chaim*, which means "life" in Hebrew, can be transposed to "Cornelius" or "Cornell," which have similar meanings in Latin; *Ezra*, meaning "help," has its counterpart in "Alfred" and "Lazarus," both having the same sense in Latin; *Jacob*, which may be translated as "held by the heel," can be rendered into "Edmund," "James," or "William," all having the same meaning in Anglo-Saxon.

The power of a name is borne in forcibly upon us as we approach the New Year. The Tractate of the Talmud—Rosh Hashanah—teaches us that charity, supplication, change of action, and a name can avert the evil decree. The pres-

ervation of our tradition can in part be accomplished through the reflection of the Hebrew name in our English usage.

Paging Sisterhood

(Continued from page 30)

Mr. & Mrs. Frank Schaeffer, Mr. & Mrs. Herman Soloway, Mrs. Rhea Zimmerman and Mr. & Mrs. Abraham Zirn.

Mrs. Rhea Zimmerman received sympathies on the untimely death of her husband, Dr. Fred Zimmerman, from Mrs. Fannie Buchman, Mr. & Mrs. Robert Epstein, Mr. & Mrs. Joseph Levy, Jr., Mr. & Mrs. Isador Lowenfeld, Dr. & Mrs. Bernard Mattikow, Mr. & Mrs. Lawrence Meyer, Mr. & Mrs. Herman Soloway, and Miss Ruth Zucker.

Mrs. Bessie Bernstein honored the memory of her beloved husband.

Mrs. Fleischman and Mrs. Bernard Mattikow contributed to Cheer Fund so that this organization may continue its benevolent services.

Reservations for Sisterhood's Annual Luncheon to be held on Wednesday, October 30, at 12:30 P.M., may be made with Mrs. Bernard Mattikow, Chairman, or with Mrs. Samuel Seckler, or Mrs. Milton Black, Co-Chairmen. Bring your mother, daughter and/or friends.

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THE BROOKLYN JEWISH CENTER REVIEW

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This is the emblem approved by the Board of Directors of the Israel 10th Anniversary Exhibition, to be held in Jerusalem. It symbolizes the integrity, the strength and ideals of the new state which will celebrate soon its tenth birthday.

The design is the work of Abram Ganes and was inspired by the biblical quotation: "And I will plant them on their own soil and they shall not be uprooted any more from out of their land."

A menorah is the central theme, with an abstraction indicating a strong hand holding it. This suggests security against the uprooting. Leafy motifs represent creative achievements, and the top leaf-shaped *yood* symbolizes 10 years of development.

Brooklyn Jewish Center Review

ISRAEL'S DRUZES

By ARYEH NEWMAN

REMEMBERING JOSEPH BARONDESS

By LEON SPITZ

THE SWEET SIXTEEN

By JACK LURIA

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Brooklyn Jewish Center Review

Vol. XXVI

DECEMBER, 1957 — KISLEV, 5718

No. 2

HANUKKAH—AN INTERPRETATION

THE rebellion of the Maccabees against the tyrant Antiochus Epiphanes was the turning point in the life of Israel and from our present-day perspective twenty-two hundred years later, it was a turning point in the spiritual life of the human race. Had not Mattathias and his hardy band of the faithful made a stand against the King's emissaries, Judaism and the Jewish people would have been overwhelmed. Christianity and Islam, both derived from the parent faith, Judaism, both instrumental in spreading the knowledge of God in the world, would have remained unborn in the womb of time. The festival of Hanukkah, commemorating the deeds of the Maccabees is in this greater sense, the festival of the human spirit.

The heroism and extraordinary strategic skill of the Maccabees brought them wondrous success in the battlefield. But this alone is not the great triumph we celebrate at this Festival of Lights. It is the occasion when we recall the unswerving loyalty of the Maccabees and their followers to God and to the faith of their fathers even unto martyrdom. At the moment the Hasmoneans raised the standard of rebellion against the King's officers, at that moment Judaism triumphed over Antiochus and his mighty hordes. The later military successes were incidental to this victory. The Synagogue, therefore, associates with the festival of Hanakkuh the words of the prophet Zachariah: "Not by might, nor by power, but by My spirit, saith the Lord of hosts."

These words mean that in the ultimate sense a people does not prevail by reason of its victories on the battlefield but by reason of the spirit of God that informs

them. In the chronicles of oppression that make up such a great part of the history of the Jewish people, there have been rebellions against tyrants that have

failed. But the spirit of God that inspired them to resist and rebel brought them ultimately triumph. The oppressors with their proud victories have disappeared; the people sustained by faith have prevailed.

BENJAMIN KREITMAN.

DANIEL PERSKY

LOVERS and students of the Hebrew language and literature, not only in America, but throughout the world, are commemorating the 70th birthday of one of the most devoted Hebraists of our day, Daniel Persky. He is and has been throughout his life a faithful servant of the Hebrew cause. As a teacher, he has infused into the hearts of hundreds of young men and women a great love for Hebrew culture. His weekly feuilleton, which has graced the pages of the *Hadoar* for many years, has brought joy and delight to all its readers. His several

volumes have greatly enriched our Hebrew literature and have won the acclaim of all Hebrew literary critics. At seventy, he still displays the vigor, the enthusiasm and, above all, the optimism of his youth. We join all the Hebraists in extending to Mr. Persky our sincere congratulations and our very best wishes that he may be blessed with health and strength to continue to enrich the Hebrew language and literature for many, many years to come.

I. H. L.

CENTER HONORED FOR YOUTH ACTIVITIES

AT THE recently held biennial convention of the United Synagogue, the Brooklyn Jewish Center was recognized for its outstanding work in the area of Youth activities through a special award named after the founder of the United Synagogue, Solomon Schechter. We at the Center have always been cognizant of the major importance of youth club work in the program structure of a Synagogue Center. Despite difficulties that seemed at first insurmountable, our youth activities program has grown in the last five years both in quality and in numbers enrolled to the point where it now serves as a model for other Synagogue Centers. Major credit for this achievement is due to the chairman of

the Center's Youth Activities Committee, Mr. Irvin I. Rubin, the members of his committee, and to the professional director of this program, Mr. Hyman Brickman. To them all we give a hearty *Yeyasher Koach*. We are certain that this recognition and honor will spur them onwards to an even higher goal. —B. K.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A GREAT TASK BEFORE US

I HAVE often referred to the interesting fact that on Hanukkah we Jews are bidden to recite, during the morning prayer-service, the *Hallel*, the special psalms of praise and thanksgiving. We have, as the reader undoubtedly knows, another festival, Purim, which also commemorates our deliverance from a wicked enemy who wanted to destroy us. And yet, on that festival of Purim the *Hallel* is not included in the prayer-service. The festival is celebrated with a feast, a *seudab*, but not with the *Hallel*. The question naturally arises, why this distinction? The Rabbis in the Talmud also pose this question and offer various answers.

It seems to me that the answer is a simple one, once we understand the significance of the events which each of these festivals commemorate. Haman, the villain of the Purim story, wanted to destroy the Jews — all Jews — whether they were faithful to their religion or not. It was not just the religion of the Jew that he wanted to crush, but "to destroy, to slay, and to cause to perish all Jews, both young and old, little children and women, in one day." The attack was on the *goof*, the body of the Jewish people.

The attack of Antiochus and his Graeco-Syrian forces was not directed against the people of Israel, but against the *religion* of Israel. On the contrary, Antiochus offered the Jew many rewards and advantages if he would but forsake his God and bow down to the Greek gods. His attack was directed against the soul of the Jew not against his *goof*, his body.

The victory of Purim is the victory of the body of the Jew; the victory of Hanukkah is the triumph of his spirit — his religion. Only a victory of spiritual ideals is worthy to be commemorated in spiritual fashion — the recitation of the psalms which glorify the ideals of God. A physical victory — a victory of the body — can only be commemorated in

a physical manner — the partaking of a feast, such as the Purim *seudab*.

Throughout the many centuries of the Jewish dispersion, the body of the Jew was often broken and crippled. But our enemies never succeeded in crushing his soul. His spirit remained triumphant. It was the spirit of Hanukkah and the Hanukkah victory, which life symbolized.

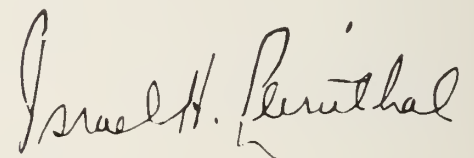
Today, and especially here in America, the body of the Jew is safe from attack. Thank God, no Haman is here to attempt to destroy our people. But, alas, that cannot be said of the soul of the Jew. Not that we face an Antiochus bent on destroying our religion, but we ourselves often permit the Jewish soul to languish and thus to endanger its future. We can celebrate here Purim — and we do with feasting. But can we truly celebrate

Hanukkah and chant the *Hallel*, to signify the victory of the Jewish soul?

In the re-born State of Israel the body of the Jew has not found rest, and despite the hatred of his Arab neighbors, his body is safe and the Jew stands unafraid. Fortunately, the Jewish soul in Israel is also being reborn, and the Jew there can truthfully say with the Psalmist: "Return, O my soul, unto thy rest!"

It is for us Jews in America now to dedicate ourselves to the great task of revivifying the Jewish soul, to do all in our power to make our religion a vital influence in our daily lives, to bring God into our lives and into the lives of our children.

Let us have reason not only to commemorate Purim with feasting, but to celebrate a joyous Hanukkah in singing the Psalms of the *Hallel*, proclaiming to all the world: "I shall not die, but I shall live and declare the works of the Lord!"



A "HANDBOOK OF DIPLOMATIC HEBREW"

EFFORTS of Israeli and American diplomats to speak the same language have been facilitated by an official of the U. S. Library of Congress. Diplomatic wording is obscure enough without the confusion of translation. So to help bring Israel and America closer together in mutual understanding, Dr. Lawrence Marwick envisaged a handbook that would define new Israeli terms and abbreviations.

For instance, no existing Hebrew dictionary defines "Memisrael." But Dr. Marwick's new handbook explains that "Memisrael" is an abbreviation for "Memshalat Israel" or "the Government of Israel."

American diplomats have wondered about the meaning of the frequently-used Israeli term "M.H." The Marwick handbook explains that "M.H." is an abbreviation of "Misrad Hachutz," meaning "Office of Foreign Affairs."

The new "Handbook of Diplomatic Hebrew" reflects recent developments and coinages arising in the world of

diplomacy and politics. It includes jargon and even terminology introduced by the rocket age of science. The Atara Book Co. of Washington, D. C., the handbook's distributor, noted a demand indicating extensive interest by non-Jews in modern Hebrew. Many copies have been ordered by U. S. Government agencies, leading universities, and religious seminaries of various faiths.

Dr. Marwick is chief of the Congressional Library's Hebraic Section. The need for the handbook became apparent in the course of Dr. Marwick's daily work. He received frequent requests for information from government agencies and translators. Scholars throughout the nation found existing dictionaries inadequate and sought aid.

A study of new Hebrew words showed that immigration, rescue of refugees, economic planning, border security, and defense are intimately linked with Israeli foreign policy. Their vocabularies are part and parcel of diplomatic Hebrew.

Israel's Druzes

By ARYEH NEWMAN

THE Israel Government has recently published a regulation granting recognition to the 20,000 Druze Arab minority as a separate religious community, with their own internal courts and Court of Appeal. This brings to 12 the number of religious communities recognized in Israel since the days of Ottoman rule, the others being Jews, Moslems and nine separate Christian sects. Each of these is authorized to deal with its own internal matters, chiefly personal status, the administration of religious trust funds and holy places.

This act of the Israel Government may not seem very significant to the outsider who is not acquainted with the almost thousand year history of the Druze and their continuous struggle to preserve their distinctive way of life. It has fallen to the lot of the most persecuted minority to be the first to recognize the Druze claims for complete religious self determination which successive Moslem and Christian authorities in the Holy Land failed to grant.

As Israel's President Itzhak Ben Zvi, an expert on the Druze and staunch supporter of their aspirations, is never tired of explaining, there are many points of contact between the history and character of the Jewish people and the Druze. Both are minorities in which religious and national elements are co-extensive. Both have been subject to persecutions and attempts at destruction by the dominant majority.

The Israel Druze, together with their co-religionists in Lebanon and Syria, number some 180,000. Their origins are shrouded in obscurity; their religion is a mystic offshoot of the Moslem faith, founded by one of the Fatimid rulers of Egypt in the 11th century called Hakim and his religious advisor Mohammed ad Druzi. Curiously enough, the first mention of the Druze is by the famous Jewish traveller, Benjamin of Tudela, who re-



Druze Chieftains Attending a Religious Ceremony

ported that "near to the inhabitants of Sidonia is a tribe which fights the Sidonians called Druzians. They are pagan and have no religion whatever . . . They like the Jews." Benjamin described their curious theories of reincarnation, but suprisingly enough, little has been added to this scanty information. The Druze religion is an esoteric one and its practices and sacred writings are only known to the inner circle of initiates who qualify for such status by abstinence and evidence of probity in their daily life.

The Druze religion indeed bears the imprint of the many cultures with which they came in contact. The basic Moslem background is colored by practices and beliefs reminiscent of Persian, Christian and Jewish origin. One of the reasons for the survival of this tiny sect in the midst of a hostile setting, may have been its extraordinary ability to adapt itself to different conditions and what may seem an almost hypocritical willingness to compromise outwardly with their conquerors in matters of faith. The Druze usually conformed outwardly to whatever religious creed happened to be

dominant. To this day, the Koran will take pride of place in any public sessions of their notables. Only in their internal meetings are their own sacred writings brought forward.

Though the Israel section of the community is numerically the smallest, it is the most important spiritually. The holy places of the Druze religion are centered in Israel. Their most sacred shrine is the grave of Jethro, the prophet (Moses' father in law), near Tiberias, and the anniversary of his death is the occasion of the Druze major commemoration of the year in April. Thousands of Druze make the pilgrimage to Jethro's tomb, and the event is reminiscent of the Jewish celebration, about the same period, of Lag Ba'Omer at the shrine of the Talmudic sage Shimon Bar Yohai. Indeed, the Druze venerate such Talmudic sages as Oshaya and they have points of contact with Jewish traditions in these matters.

The Druze differ from their Moslem neighbours in that they do not practice polygamy. It is significant that Jewish settlement in the Holy land through the



A Druze Guarding An Israeli Border

ages has only been maintained in villages where the Druze formed the dominant element. The ancient Jewish villages of Peki'n Shefar' Am Kafr Yasif are all Druze centres. Benjamin of Tudela's remark "They like the Jews" is borne out by such testimony.

This "liking" for the Jews took a more positive form in the latter days of the Butrah Mandate over Palestine when a combined Jewish-Druze group was formed to further the Zionist cause, and when the whole community threw in its lot with Israel during the War of Independence. The Druze, who are a fighting people, formed a special unit. Today they are equal and full-fledged members of the Israel Army and have their own representatives in the Knesset.

The Druze have fought in their mountain strongholds in Lebanon and Syria for 900 years against Christian and Moslem conquerors—Egyptians under Ibrahim Pasha, the Turks, the French, and as late as 1954, against the Syrian dictator Shishakly. In these countries their position is still threatened and they do not feel

part of a scene dominated by uncontrolled nationalism and intolerance. In contrast to this, the Israel Druze are, step by step, integrating into the Israel environment, and sources of friction are being progressively removed. Israel-Arab amity, in this context, is an example of what can be achieved when the situation is unbedevilled by oil politics, and the

provocation of extremist elements.

In its treatment of the Druze, Israel is living up to the spirit and letter of its own and the world's greatest spiritual treasure, the Bible which states (Exodus 23:9). "Ye shall not oppress the stranger within your gates. For you know the soul of a stranger for ye yourselves were strangers in the land of Egypt."

Nahum Goldman Sees Increasing Hostility To Israel By Russia

DR. NAHUM GOLDMANN, president of the World Zionist Organization and the Jewish Agency, warned of mounting Soviet hostility towards Israel but expressed the belief that this hostility had not yet crystallized into the position that Israel must disappear from the Middle East scene. He voiced the conviction that Israel could and should take steps to secure relaxation of tension in the Middle East and to improve Soviet-Israel relations.

Dr. Goldmann confirmed reports that he had a series of talks with the Soviet Ambassador to Israel, at the envoy's initiative, concerning the situation of the Jews within the Soviet Union and a possible visit by him to Moscow to discuss it with Soviet officials. He said no decision had been received but that he would be ready to make the trip, as president of the World Jewish Congress, if he were assured of the possibility of high level talks. He said he was "not hopeful" of emigration of Jews from the Soviet Union in the near future but indicated such emigration might become a possibility if tension in the Middle East were reduced and Soviet hostility towards Israel abated.

The Jewish Agency head told a press conference here that "the East-West conflict in the Middle East has spurred tensions and has emboldened Arab extremists." He noted that the contest between the two great power blocs tended to make "tension and instability a permanent feature of the Middle East landscape" and said that while there was "apparently no immediate danger of armed conflict," the

situation remained "riddled with political and military dangers."

Dr. Goldman pointed out that the Arab-Israel conflict has been overshadowed by the "fierce competition" between the Eastern and Western blocs and stressed that "the Soviet Union has, in the past two years, established itself firmly in the area. There is very little chance that its footholds can be completely dislodged. The result is a fierce jockeying for position, with disastrous effects for the area generally and for Israel particularly.

During his recent visit to Israel, Dr. Goldmann said he had conferred with representatives of several of the political parties who had elicited his views on the situation and had emphasized his belief in the need for Israel to secure abatement of Soviet hostility. Among measures Israel could adopt in this direction, he said, might be support for an arms embargo for the Middle East.

The Jewish Agency chairman said that a six-month immigration quota of 25,000 had been adopted and provided for arrival of 12-15,000 Jews from Eastern Europe, 3-4,000 from Egypt and the remainder from other countries. Regularly arriving now are about 500 Jews monthly from Iran and 400 monthly from Tunisia. As far as Eastern Europe was concerned, Dr. Goldmann noted, there was "no quota" and as many immigrants would be taken from those countries as could leave. There was, also, "no quota for Jews from Egypt."

THE spectacular career of Joseph Barondess—the Russian Jewish immigrant youth who became in his generation Jewish New York's most popular labor leader as well as a truly dedicated Zionist, is without a precedent in the annals of American Jewish history.

Having come over from Kamenetz-Podolsk to New York City as a young revolutionary of 21, Barondess promptly became a militant labor leader, organized the Cloakmakers Union, and strangely enough also the Hebrew Actors Union, although he himself never played on the stage.

Everywhere Barondess was known as a likable man and tender-hearted, but for many years he showed little interest in Jewish matters until the horror of the Kishinev pogroms in Russia burst on the world in 1903. This massacre of Jews made him a gallant fighter for his fellow-Jews and an ardent Zionist advocate.

It was "in character" that Barondess should have affiliated himself with the General Zionists and particularly with the Order Sons of Zion, where he could stand out conspicuously, and *not* with the Poale Zion Party, which counted only several thousand members in those days and exerted little influence in labor circles. In actuality Barondess was neither a Socialist nor a theoretician, but a practical and flamboyant labor leader; and these qualities, or possibly faults, he carried along with him into the pattern of his Jewish leadership. It was a revelation to watch this huge, bluff man preside at conventions with so much gusto. How his booming voice reverberated throughout the hall as he thundered his denunciation of the enemies of the Jewish people!

It was to be expected that Barondess would be asked to head the New York City monster demonstration in protest against the pogroms. New York's church bells rang out in sympathy with the Jewish victims. A special fund was raised to buy weapons for the Jewish self-defense groups in the Russian ghettos. Grover Cleveland, a former President of the United States was the chief speaker at the protest meeting.

Because Barondess had so little schooling in his childhood in Russia, which was only meagrely supplemented by night courses at New York University (never

completed), he cherished education, both Jewish and general. How immensely proud he was when in later years one New York Mayor appointed him and another Mayor reappointed him a Commissioner of the Board of Education. Always he took pains to see to it that fair treatment should be accorded to the teachers, and he demanded that women teachers should not be dismissed from their jobs when they got married, a practice in those days. Tirelessly he labored to establish more and more night schools for the throngs of immigrants who arrived in New York harbor almost daily. He combated legislation to bar the gates of America to the thousands of refugees who fled from lands of persecution and knocked at America's gates for a haven.

Born in Kamenetz Podolsk in 1867, Barondess attended *cheder* in his early boyhood and there studied some Hebrew, but in his old age he engaged a private tutor to teach him the Talmud. With this slight academic equipment he nevertheless became the president of an orthodox Talmud Torah in Brooklyn, and vice-president of the Herzlyiah Hebrew Academy, a Jewish Teachers College. Actually Barondess was a fervent "joiner," and associated himself with numerous, orphanages, hospitals, homes for the aged and similar institutions. Altogether — though he was far from being a rich man — he belonged to more than a hundred charitable organizations, certainly a fabulous number. Somehow and somewhere he dug up the money to give and give and give.

But he gave much more than his money. He gave his heart and his toil and his voice and his great prestige with the Jewish labor masses of his generation.

During the first World War, he threw himself with all his heart into the American Jewish Congress movement, taking a zealous place with Justice Louis D. Brandeis and the beloved Rabbi Stephen S. Wise. For decades he waged

An Affectionate Portrait of a Communal Leader

REMEMBERING JOSEPH BARONDESS

By LEON SPITZ

almost single-handed a continuous and relentless battle against the anti-Zionist labor leaders in New York City. Eventually the masses of Jewish laborers rallied to him and backed him up magnificently.

He was forever on the go, travelling from city to city and gathering up huge sums of money wherewith to relieve the dire poverty of the Jews in Eastern Europe who had been made homeless by the war. He also raised very large sums for the Jewish homeland in Palestine.

In recognition of his distinguished leadership in Jewish life he was chosen to serve with Judge Julian W. Mack, Louis Marshall and Rabbi Wise as an American Jewish Congress delegate to the Committee of Jewish Delegations which represented the Jews of the world at the Peace Table in Versailles, over which President Woodrow Wilson presided.

To the day of his death at the age of 61, some 30 years ago in 1928, Barondess remained devoted to both the Jewish Congress and the Zionist Organization.

Labor's Zionist interest has in the course of the years greatly changed much for the better. Only recently Walter Reuther toured Israel. An important institution has been established in Israel in honor of President Meany, of the Federation of American Labor. But a generation ago, Barondess was a "lone ranger" on the American Zionist labor scene. Samuel Gompers, the English-born Jew who was the lifelong President of the American Federation of Labor, evinced very little interest in Jewish affairs though he did speak out on one occasion in favor of a Jewish Palestine. Congressman Myer London, who represented New York's East Side in Washington, was a Socialist and not at all friendly to Zionism. Even Abraham

Cahan, editor of *The Jewish Forward*, was in those days neutral in regard to Palestine.

One of Barondess' personal pet projects was the Red Mogen David, which he helped establish in Palestine. This, he thought, was a more fitting mercy organization in a Jewish Palestine than a branch of the Red Cross would be.

Despite his unbelievably busy program Barondess found time to publish feature articles in a New York Yiddish daily newspaper, and always could be relied upon as a friend and patron of the Yiddish Theater. To watch a Yiddish show was actually the only pleasure he permitted himself to enjoy. When Sholem Aleichem settled in New York City, Barondess and he became inseparable companions. Barondess delighted to read his friend's stories and spoke of him as the Jewish Mark Twain.

Temperamentally Barondess was very much of a theatrical personality, and he was by no means unaware of it. It was this quality that made him the Joseph Barondess everyone loved—he endeared himself by his impulsive moods, his tempestuous outbursts, the kindly smile that reached out to the heart.

Justice Louis D. Brandeis, the "People's Lawyer," was his hero, and Dr. Stephen S. Wise he revered as his very own Rabbi. It is understandable that he was inordinately proud of the fact that he was consulted about the Balfour Declaration before it was finally promulgated, and he gloriously enjoyed a visit to Palestine. With almost childish pride he assisted in welcoming to America Byalik, Einstein, and Chaim Weizmann, and placed himself at their service. A forceful and witty speaker, he was in great demand at Zionist mass meetings, at Hebrew School dedications, at philanthropic gatherings. The labor masses never forgot that he had once been the fearless leader of an historic cloakmakers strike and that he had battled to secure higher wages for the Jewish needle workers. In the interest of securing peace and harmony in American Jewry, he even served on the wealthy and influential American Jewish Committee, of which his friend, Louis Marshall, the eminent lawyer, was then the President.

His enthusiasm for America may be characterized as prodigious. The follow-

ing story was once told by the late Dr. Nahum Syrkin, the philosopher of Labor Zionism, who was a fellow-passenger of Joseph Barondess enroute to Switzerland.



Joseph Barondess

Barondess complained about everything, the sleeping accommodations, the food, the service, the slow pace. How much better everything he said was in America! On the French train from Boulogne to Paris they shared a table with two others in the dining car. "There is one land in the world," Barondess declared exuberantly, his resonant voice rising in crescendo, "where there is friendship, fair play, justice for all, rich and poor, and a chance to work, to advance to the top and live in peace. An that is the grand and glorious U.S.A. God's own country!"

Towards the end of the meal, when the elder of the two strangers lighted a cigarette, Barondess, with a quick, impulsive gesture, produced a cigar and exclaimed enthusiastically, "Please let me give you something to smoke—an American cigar."

Later that afternoon, they learned that the stranger was Newton D. Baker, Secretary of War in President Wilson's Cabinet.

It is generally known that Israel Zangwill, the celebrated Anglo-Jewish

novelist, immortalized Imber, author of "Hatikvah," in his classic "Children of the Ghetto." Strangely enough, it was a gentile British novelist, Edward King—a star reporter on the now defunct *New York World*—who put Barondess into his book, "Joseph Zalmonah," issued in Boston in 1893, as his chief character. When he lived in New York City, King became acquainted with Barondess and frequently visited his home. It is both realistically and artistically right that Joseph Barondess should be pictured in this novel as an idealistic labor-leader who strove to abolish the squalid sweatshops and better the condition of the Jewish laborers in the needle-trade of New York's lower East-Side.

Israel Anniversary Program

A GALA series of music and dance festivals, Armed Forces parades, exhibitions, international conferences, sports events and other festive celebrations will highlight Israel's observance of her tenth birthday, beginning on the eve of Memorial Day, April 22, 1958, and concluding on the eve of Memorial Day, May 11, 1959.

The chief aim of the program is to enable the entire population, veterans and new immigrants, villagers and city dwellers, to view the achievements of the State in the last ten years—achievements in which the people can take pride.

To ensure the participation of the whole nation, the country has been divided into four main districts, with offices in Jerusalem, Tel Aviv, Haifa and Beer-sheba. All the programs are being planned to show the country to the people and to facilitate their participation in the celebrations which have also been planned to attract tourists from every part of the world.

The six categories of the program are:

1. Exhibitions to show the economic, social and cultural progress of the State.
2. Local celebrations and performances in town and country.
3. Special programs in immigrant villages.
4. Traditional festivals.
5. International congresses. The first time in Israel.
6. Issuance of commemorative stamps and coins.

THE SWEET SIXTEEN

By JACK LURIA

MY MOTHER had said no, and that should have been the end of the matter. My sister Rebecca knew as well as anyone that mother's no was like the great old elms in the park: It took a howling windstorm to shake them and a hurricane to knock one down. But my sister Rebecca—well, depending on whether she was with you or against you, she was either a girl of uncommon determination or the biggest pest in the world. Rebecca had decided that she was going to have a sweet sixteen party, and she was rash enough to pit her yes against my mother's no.

Our mother was devoutly religious and terribly old-fashioned, even in those old days when this happened. She thought it improper for boys and girls to go out unless they were engaged. Even then, it was good for an older person to go along with them. Teenage parties she distrusted altogether: the laughter that came through the doors where parties were going on had a pagan sound. Perhaps if my father were to share her burdens, my mother would have been less tight-lipped in her refusal when Rebecca began clamoring for a sweet sixteen. But why should a girl whose main ambition was to be like everyone else have understood this?

"Parties!" exclaimed my mother. "Thank God you have enough to eat." "I want some fun", retorted Rebecca.

"Fun is for little children."

"If I want to stay out until twelve o'clock, I'm a child. Now I'm suddenly grown up."

"Someday you'll be a mother. You'll know what it is to lie awake wondering where your daughter is."

"Every other girl on the block is having a sweet sixteen party. I'm having one too. With a cake and candles and plenty of boys."

Rebecca's birthday wasn't until August, but I remember that she began her campaign for the party right after the Jewish holiday of *Shavuoth*, which came in early June that year. We had a heat wave in the middle of the month. Through our wide-open windows came the tinny tinkle of the merry-go-round, the beat of truck horses' hooves and the cries of a rag man collecting a winter's heaping of junk, the smell of manure from a stable next door and of corn

cooking on a street vendor's cart. Above it all Rebecca's voice shrilled like a cicada, "I'll have my party! My sweet sixteen!" I was only ten at the time. Neither of us had had any attention given to our birthdays, and I couldn't understand the fuss my sister was kicking up all of a sudden.

For a whole month mother was immovable. A lifetime of trouble had bound her will in rock, so that she could withstand the importunities of a brash youngster. I remember that my usual rivalry with my sister gave way to pity for her: she had set her heart on a will o' the wisp, as unattainable as the dog and the roller skates for which I had pleaded for years in vain.

The night of the Fourth of July there were fireworks at the Brooklyn Navy Yard across the East River. Rebecca and her girl friend went to the waterfront park near our house to watch the shooting stars and rockets arching into the darkness. It was past midnight before they could tear themselves away.

My mother had been anxiously peering from the front room window into the street. When she caught sight of my sister, she went to the door and locked it. I was awakened from my sleep by the loud knocking that followed. Frightened, I ran into the kitchen. Mother was sitting there, her face pale and set. She meant to teach my sister the proper hour to come home at night.

My sister's knocking grew louder and more insistent. Then, all at once, it stopped. Mother listened for a few moments, and hastily opened the door. She had gone too far with her teaching the lesson. My sister had disappeared. For years I was haunted by the look of sudden despair in my mother's eyes as she looked into the emptiness of the hall. My mother's terror crept over me as I watched her throw a coat over her nightgown and go into the street to hunt for my sister.

I sat in the silent kitchen for an eternity then, rubbing the sleep out of

my eyes, but too fear-ridden to go to bed again. My mother came back at intervals to see if Rebecca had returned. Each time her face was drawn tighter with worry.

Towards morning my sister slunk through the door. While my mother had been scouring the park and the streets, Rebecca had gone up to the roof of our house and fallen asleep there. I expected mother to give my sister the bitter end of a length of clothesline she used on me when I got beyond her powers of her persuasion. Instead, the tension of the terrible hours of futile searching suddenly snapped, she caught Rebecca in her arms and sobbed uncontrollably.

It must have been the incident of that night which broke my mother's faith in her rigid puritanism. Out of the clear blue, one day mother asked her whether she still wanted a party. As Rebecca's eyes lit with eagerness, mother unexpectedly said, "Then you shall have it. Just as you want it."

•

The sweet sixteen came at last, on a humid Saturday night. Rebecca stood smiling a welcome in her pink taffeta dress, her face rouged for the first time, a false beauty mark on her chin and a rose stuck in her hair.

Rebecca had vowed, "My party will knock them cockeyed." Red, white and blue bunting ran through the tiny rooms, and balloons bobbed from the ceilings. On a borrowed dining-room table in the kitchen stood a huge tub of lemonade ringed by heaps of salami sandwiches. Our player-piano kept up a steady stream of sound, alternating between "Rose of Washington Square" and "I'm Forever Blowing Bubbles," the only song rolls which weren't hopelessly fouled.

To begin with, mother hovered about

(Continued on page 15)



NEWS OF THE CENTER

Advance Notice

Next Friday, December 20, at our Late Friday Night Services, which begin at 8:30 o'clock, Rabbi Kreitman will speak on the subject "The Conflict of Judaism and Hellenism—A Hanukkah Message."

THE HEBREW SCHOOL

GRADE Conferences were held from Tuesday, November 19 to Sunday, December 1. Parents visited the classrooms during regular instruction; at 5:30 they met with the teachers to discuss the course of study, the methods and objectives.

The Haggigat B'reshit was held on Saturday, November 23 in the Main Synagogue. Pupils of 2R2 and third grades gathered in the Synagogue and took part in the ceremony. They were introduced by Rabbi Lewittes. Rabbi Levinthal inducted the pupils and con-

ferred the traditional blessing upon them. A kiddush was served by the Sisterhood.

The annual Hanukkah entertainment will be held on Monday and Tuesday, December 23 and 24.

The second Community Breakfast took place on Sunday morning, December 8. The following officers of the G.O. of the Hebrew School were elected: President: David Forsted; 1st Vice President: Elliot Silverman; 2nd Vice President: Barbara Eisenstadt; Secretary: Barry Kaufman.

The second annual Book Fair, sponsored jointly by the PTA and the Hebrew School will be held the week of December 16 through December 22nd.

LEO SHPALL, *Assistant Principal*

Expression of Thanks

We extend our sincere thanks to our member, Mr. Jack Stang, for contributing leather for the purpose of repairing the couches used in the gymnasium department.

THE HANUKKAH FESTIVAL

HANUKKAH is one of the two minor festivals, the observance of which is not enjoined in the Pentateuch. It was instituted by the Sages for the purpose of strengthening the Jewish historic consciousness.

Hanukkah commemorates the successful struggle for religious liberty carried on by a small band of Israelites, led by the brave Maccabees, against the vast army of their Syrian oppressors under the leadership of Antiochus, which culminated in the recapture of Jerusalem and the rededication of the Holy Temple (165 BCE).

The celebration of Hanukkah begins on the twenty-fifth day of Kislev (December 18, 1957) the day on which the Temple was consecrated anew to the service of God, and lasts for eight days

because the ceremony of rededication and festivities continued for that length of time.

Light the first candle Tuesday evening, December 17.

One of the household kindles the lights with the Shamas light—one on the first evening, two on the second, etc., until on the eighth night of Hanukkah eight candles are lit. As the lights are lit, the following blessings are sung:

1. *Boruch atoh A-do-noy E-lo-he-nu Me-lech ho-o-lom, Asher kid-d'shonu b'mitsvo-vo-vo v'tsi-vonu L'had-lik ner shel Hanukkah.*

Blessed art Thou, O Lord our God, Ruler of the Universe, who has sanctified us by Thy commandments and commanded us to kindle the light of Hanukkah.

(Continued on page 23)

SABBATH WORSHIP

FRIDAY, DECEMBER 13

Kindling of Candles—4:09 P.M.
Services 4:15 P.M.

LATE FRIDAY NIGHT

Services—8:30 P.M.

RABBI KREITMAN

will speak on

"The Technique of Jewish Survival Reexamined"

The *Oneg Shabbat* will be sponsored by the

YOUNG FOLKS LEAGUE

Sabbath Morning Services

December 14, 8:30 A.M.

Sidrah: "Vayeshev"

Genesis: 37.1-40.23

Prophets: Amos 2.6-3.8

RABBI LEVINTHAL

will preach

Class in Talmud led by

Rabbi Jacob S. Doner—3:15 P.M.

Minha Services—4:15 P.M.

DAILY SERVICES

Mornings

7:00 and 8:00 o'clock

Sunday Mornings

8:00 and 8:50 o'clock

The first minyan morning services on Rosh Hodesh are held at 6:45 o'clock.

Mishnah Class conducted by Rabbi Kreitman—10:00 A.M. The Breakfast on December 15 will be sponsored by Mr. Louis Kramer to commemorate his father's Yahrzeit.

MINHA SERVICES

Week of Dec. 15—4:15 P.M.

Late Maariv Services—7:00 P.M.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- ADLER, MISS GLORIA: Res.: 325—8th St.
- BLUMENFELD, NATHAN W.: Married; Res.: 172 Sullivan Pl.; Bus.: Letter Carrier, Bowling Green Post Office; *Proposed by* Joseph Scheinberg.
- BROOKS, MISS CAROL: Res.: 645 East 26th St.; *Proposed by* Irving Gudín, Edna Weiner.
- CHALEMSKI, MORDECAI: Single; Res.: 774 Montgomery St.; *Proposed by* Aaron Gottlieb.
- DAVIS, MISS TERRY: Res.: 1489 East 49th St.; *Proposed by* Irving Gudín, Edna Weiner.
- DAVIS, WILLIAM: Single; Res.: 510 Crown St.; Bus.: Merchandising, Ohrbach's.
- DOMINITZ, MISS FLORENCE: Res.: 4217 16th Ave.
- EFRON, HAROLD: Single; Res.: 311 Alabama Ave.; *Proposed by* Abraham Michelman.
- EPSTEIN, LEONARD: Married; Res.: 706 Newbridge Ave., Westbury; Bus.: Auto Dealer, 532 Bushwick Ave.; *Proposed by* Dr. I. Leslie Epstein.
- FEIN, NATHAN: Single; Res.: 297 Pennsylvania Ave.; Bus. Auditor, N. Y. State Ins. Fund.
- FELDBAUM, JOSEPH H.: Single; Res.: 932 Carroll St.; Bus.: Pharmaceutical Salesman, Endo Labs, Inc.; *Proposed by* Frank, Schaeffer, David Schaeffer.
- FISCHER, LAWRENCE H.: Single; Res.: 170 East 51st St.; Bus.: Sales Engr., Packaging Equip. Co.
- GARTENBERG, CHARLES: Single; Res.: 224 East 37th St.; Bus.: Manager, Bem Wilson & Co.; *Proposed by* Edna Weiner, Al Glickman.
- GERSTEIN, SEYMOUR: Single; Res.: 75 Pineapple St.; Bus.: Civil Engineer.
- GLASER, MISS PHILLIS: Res.: 273 Schaeffer St.; *Proposed by* Abe Goldstein, N. Mattisinko.
- GOLDSMITH, MARVIN L.: Married; Res.: 692 Montgomery St.; Bus.: Civil Engineer, 11 W. 42nd St.
- GOLUB, MISS ROSE: Res.: 1438 Eastern Parkway.
- GUTSTEIN, MISS IRENE: Res.: 9623 Church Ave.; *Proposed by* Edna Weiner.
- HELLER, MISS NORMA: Res.: 448 Georgia Ave.
- KOPPELMAN, MAURICE: Married; Res.: 819 Maple St.; Bus.: Gasoline Service Station, 429 Bushwick Ave.
- KUEHN, MISS FANNIE: Res.: 630 Howard Ave.; *Proposed by* Solomon Glazer.
- LEEDS, HARRY: Single; Res.: 830 E. 57th St.; Bus.: Menswear Designer & Style Consultant.
- LENOBEL, DR. HAROLD M.: Married; Res.: 688 Newbridge Ave., Westbury; Bus.: Dentist, 1245 Eastern Parkway; *Proposed by* Dr. I. Leslie Epstein.
- LEVINE, DR. ROBERT: Married; Res.: 460 Crown St.; Bus.: Dentist, 1054 Eastern Parkway.
- LEVY, MISS MOLLIE: Res.: 2119 73rd St.
- LIPKOWITZ, MILTON: Married; Res.: 366 Pennsylvania Ave.; Bus.: Electrician, Naval Shipyard.
- LONDON, MORTON: Single; Res.: 1443 East 51st St.; Bus.: Advertising, B.B.D.O.; *Proposed by* Irving Walter, Norman Mattisinko.
- MELLIN, JERRY: Single; Res.: 311 Alabama Ave.; Bus.: Shoes, 539 Sutter Ave.
- NEWELT, KARL: Single; Res.: 1035 Union St.; Bus.: Liquor Salesman, 52-05 Flushing Ave.; *Proposed by* Milton H. Kaplan, Norman Mattisinko.
- NUSSBAUM, DAVID: Single; Res.: 322 Rodney St.; Bus.: D. Strauss Co.-Employee; *Proposed by* Elaine Ullman, Michael J. Rosenfeld.
- PHILLIPS, LEO: Married; Res.: 115 Eastern Parkway; Bus.: General Merchandise, 1186 Broadway; *Proposed by* Julius Kushner.
- RAY, MISS PHYLLIS: Res.: 1751 Union St.; *Proposed by* Harold Kalb, Sam Kestin.
- RITHOLZ, MILTON: Single; Res.: 522 Hinsdale St.; Bus.: Salesman, Geo. Woloch Co.; *Proposed by* Aaron Gottlieb, Morton Klinghoffer.
- ROMM, NATHAN: Married; Res.: 960 Sterling Pl.; Bus.: Textiles, 327 Broadway.
- ROSEN, LEONARD: Single; Res.: 1603 President St.; Bus.: Payroll Examiner, Dept. of Labor; *Proposed by* Harold Kalb, Lenora Miles.
- ROTTENSTEIN, JOSEPH: Single; Res.: 1488 Sterling Pl.; Bus.: Physical Therapist; Metropolitan Hospital.
- RUBIN, DANIEL B.: Married; Res.: 751 Kensington Dr., Westbury; Salesman, Metal Findings Corp.; *Proposed by* Dr. I. Leslie Epstein.
- SCHARF, PHIL: Single; Res.: 206 Rogers Ave.; Bus.: Grocery, 227 Rogers Ave.; *Proposed by* Harold Gold.
- SCHOCKETT, BERNARD: Single; Res.: 1035 54th St.; Bus.: Instructor, Brooklyn College; *Proposed by* Harvey S. Barer.
- SCHULMEISTER, HOWARD: Single; Res.: 214 Meserole St.; Bus.: Technical Instructor, Polarad Electronics.
- SCHWARTZ, MISS EVELYN: Res.: 279 Schaeffer St.; *Proposed by* Edna Weiner, Dr. Howard Kahn.
- SCHWARTZ, IRVING: Single; Res.: 889 Montgomery St.; Bus.: Production Foreman, Metal Fabricators; *Proposed by* Anita Schwartz.
- SCHWARTZ, MISS SHIRLEY: Res.: 1098 Lenox Road; *Proposed by* Harold Kalb, Al Glickman.
- SHAW, MISS SANDY: Res.: 573 Wyona St.; *Proposed by* Edna Weiner.
- SILMAN, GEORGE: Married; Res.: 320 Empire Blvd.; Production Control Engr.; Metal Products.
- STERN, MISS GLORIA: Res.: 1163 Sutter Ave.; Norman Mattisinko, Thomas J. Kraner.
- STERN, SAM: Single; Res.: 1559 Lincoln Pl.; Bus.: Sewing Supplies, 6510, 20th Ave.; *Proposed by* Morris Schechter.
- SULTAN, IRVING: Single; Res.: 156 So. 9th St.; Bus.: Salesman, Roberts Paint Corp.; *Proposed by* Harold Kalb, Chas. Gartenberg.
- WILK, TEDDY: Single; Res.: 834 East 57th St.; Bus.: Salesman, Perma Photo Corp.
- WOLINSKY, MISS BETTY: Single; Res.: 1491 St. John Pl.; *Proposed by* Irving Gudín, Al Glickman.
- ZION, MOSES: Married; Res.: 1304 Union St.; Bus.: Engineer, Lionel Corp.

Membership Applications

(Continued)

Reinstatements:

SALLOWAY, RONALD: Single; Res.: 1394 Carroll St.; Bus.: Sales Engr., International Business Machines.

SCHILLER, MISS INA: Res.: 904 Winthrop St.

SERVETAH, FRED: Married; Res.: 97 Brooklyn Ave.; Bus.: Embroideries, 257 W. 38th St.; *Proposed by* Abraham Michelman.

SHOPOFF, FREDERICK: Married; Res.: 571 St. Marks Ave.; Bus.: Consolidated Glass, 542 Herkimer St.

ZELNICK, SEYMOUR: Single; Res.: 2 Pierrepont St.; Bus.: Engineering, Newark, N. J.; *Proposed by* Seymour Berland, Aaron Gottlieb.

JAMES J. JACKMAN, *Chairman*,
Membership Committee.

Youth Activities

OUR clubs are completing their Jewish Book Month projects and are now occupied with Hanukkah plans. The U. S. Y. group, which includes all members of our Senior Division, are concluding arrangements for sending delegates to the National U. S. Y. Convention in Chicago on December 26-29. As usual, the Brooklyn Jewish Center will be represented by a large delegation.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and contributions to our library from the following:

PRAYER BOOKS

Mr. and Mrs. Stanley Chasin, in honor of the marriage of their son, Leonard, to Miss Carole Hyman.

Dr. and Mrs. Harold Douglas, in honor of the Bar Mitzvah of their son, Robert Lewis.

Mr. and Mrs. Morton H. Epstein, in honor of the birth of their daughter, Suzanne Rae.

Mr. and Mrs. Louis Halperin, in honor of their grandson Richard's Bar Mitzvah.

Dr. and Mrs. Irving Scheer, in honor of the Bar Mitzvah of their son, Samuel.

Library Gifts

Mr. and Mrs. Harry Blickstein, Mrs. S. Epstein, Mrs. Leo Flieg, Mr. and Mrs. Oscar Herschman, Mr. and Mrs. Philip Palevsky, Mr. Abraham E. Ratner,

YOUTH ACTIVITIES AWARD

IT is a pleasure to report that the Brooklyn Jewish Center has received the Solomon Schechter Award in the category of youth activities in large congregations. This constitutes official recognition by the United Synagogue of America that our youth program is the best among all the large Conservative centers and synagogues in the country.

The formal presentation of the award took place last month at the Concord Hotel, Kiamesha Lake, on the occasion of the Biennial Convention of the United Synagogue of America. Several hundred lay leaders and rabbis witnessed the ceremony.

We reprint here an excerpt of the letter of notification from the United Synagogue of America:

Dear Dr. Spatt:

"The United Synagogue of America

has observed with much pleasure the fine youth program which your congregation has developed over the course of recent years, and the profound influence which your congregation is exercising over its young people.

"It is my pleasure at this time to advise you that Brooklyn Jewish Center has been selected by the United Synagogue for a Solomon Schechter Award in recognition of the distinguished service which the congregation is rendering to the cause of Judaism by rearing a generation of Jewish young men and women imbued with a love for their tradition and dedicated to lives of service to God and man . . .

EMANUEL GREENBERG,
*Chairman, Committee on
Solomon Schechter Awards.*

A LETTER FROM YOUTH CONGREGATIONS

Dear Member and Parent:

As a member and parent of the Brooklyn Jewish Center, you will be pleased to know that the Junior and Children's Congregations serve the religious needs of your children. These groups meet every Sabbath and Holiday mornings and participate in the traditional Jewish services.

We are proud of our supervisors, Mr. Leo Shpall, for the Junior Congregation (teen-age group), and Mrs. Evelyn Zusman, for the Children's Congregation (children under 12 years old). These teachers are highly qualified to lead and guide your children in the practices and ideals of Judaism. They confer regularly with the Rabbis of our Center and receive direction and inspiration from them.

In addition to the services, Mrs. Zusman has introduced dramatizations of the Torah readings as well as story-telling to make the experience more meaningful to the child. For the older group, Mr. Shpall has enlisted the cooperation of the senior members and Junior Congregation alumni to give talks on some phase of Judaism as related to the weekly portion of the Bible.

The Youth Congregations Committee considers these activities a vital and essential part in the development and

growth of the individual for Jewish living. The regularity by the child will bring him joy and satisfaction and a greater appreciation of his Jewish heritage. We urge you to encourage your boys and girls to become part of our congregations so as to receive the inspiration of *T'filah B'tsibur*.

HARRY GOLDSTEIN, *Chairman*,
Youth Congregations Committee

Junior League

THERE are two significant innovations in this year's Junior League program. The first is the inclusion of a series on the Talmud, and the second is the regular appearance of a newspaper.

The Talmud series calls for consideration of the ethics, law and religious beliefs in the Oral Law. Early this month, Dr. Abraham P. Bloch, rabbi of Temple Petach Tikvah, spoke and presided at a session devoted to Talmudic law.

A monthly newspaper several pages in length has been appearing regularly this season. A special feature is a column on life in Israel by Sanford Feit, who spent a year there as the winner of a scholarship by the Jewish Agency.

The Junior League will sponsor the traditional symposium at the annual Homecoming Service on Friday evening, December 27. Members of the group will speak from the pulpit and lead the congregation in the services.

PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

On Tuesday evening, December 17th, the 24th day of Kislev, we kindle the first Hanukkah light on our Menorah. Hanukkah is not — as is often supposed — a Festival of Independence; it is a Festival of Dedication. What it asserts is not the right of every man to "be himself," and to do as he pleases, but to be a servant of God. When we read the Hanukkah story to our children, it is this commitment to God which should be emphasized.

Because of the bravery and moral stamina of the Maccabees, this festival commemorates one of the most unequal struggles and brilliant victories in the history of the Jewish people. These brave men and women were not fighting a war of revenge or self defense. They were fighting for their Faith, for their integrity as a people.

When we place our Hanukkah lamp in our window and recite the blessings over the lighted candles, let us pray that we too will keep flame the spirit of dedication to God.

A happy Hanukkah to all.

MOLLY MARKOWE, President.

Our Minutes Together

The fall season of the Sisterhood officially commenced on Monday night, September 23, 1957. Mrs. Benjamin Markowe, President of Sisterhood, welcomed the members after the summer recess and announced the varied activities planned by this organization for the months ahead. She promised a stimulating, educational and interesting year to all who attend our meetings.

Our new program chairman, Mrs. Sylvia Horowitz, composed original couplets for her introduction of the participants in the program. Rabbi Levinthal, in his New Year's greetings, praised Sisterhood for their past service to the center and to the community. He prayed for the continued dedication and devotion of this organization to the ideals of Judaism. Mr. Harry Blickstein, our ra-

conteur, entertained the audience with his wit and his dramatization of humorous Jewish stories. Mrs. Jacqueline Berman, accompanying herself on the guitar, sang many favorite tunes and encouraged the group to join her in the choruses.

We are grateful to Mrs. Maurice Bernhardt for her piano accompaniment of the anthems; to Mrs. William Sauler for her delivery of the invocation; and to Mrs. Charles Marks and her hostesses for the tempting refreshments at the conclusion of the evening.

A dessert-luncheon for new members was held on Monday afternoon, October 21. Mrs. Benjamin Markowe cordially received the new and also the familiar people present. She extended her gratitude to the Sisterhood women who had prepared delicious tea-sandwiches for this event.

The meaning and significance of the story of Creation was discussed by Mrs. Benjamin Kreitman. Midrashic interpretations of Bereshit were related.

Mrs. Ann Gelfand, a member of the league of women voters, utilized a flannel board and paper dolls to explain the organization of our civic government. Our thanks to Edna Krinsky for her keyboard accompaniment of the anthems and to Sarah Kushner for her inspiring prayer.

Annual Sisterhood Luncheon

The Annual Sisterhood Luncheon, formerly known as the Mother-Daughter Luncheon, was held on Wednesday, October 30. Rabbi Levinthal offered an eloquent prayer and Mrs. Benjamin Markowe said she was delighted to see many guests, who had moved from our neighborhood to other parts of the city, reunited at this function. Our president also thanked Mrs. Bernard Mattikow, chairman; Mrs. Anne Black and Mrs. Samuel Seckler, co-chairman for their efforts on behalf of this event. Mrs. Bernard Mattikow next spoke, stressing the importance and true meaning of the word "togetherness." In his address, Rabbi Kreitman reminded the women that the synagogue and Sisterhood de-

serve our prime support. If not for the synagogue, encouraging charity and service to our fellow-Jews, the many Jewish organizations would never have arisen.

The audience witnessed a showing of Suzy Perette and Gigi Young dresses modeled by our own Center women. Marion Brown, Ethel Dan, her daughter Naomi, Judy Fenichel, Joyce Kreitman, Helene Lowenfeld, and Laura Rubin displayed the fall line created by these two top fashion houses, and Mrs. Anne Black provided the viewers with descriptions and comments.

Say It With Cheer Fund

The next time you want to extend your best wishes to another or to mark an occasion in your own life, why not "Say It with Cheer Fund"? Costing just a few more pennies than a greeting card, your contribution to this fund enables the Sisterhood to continue its many charitable functions. A printed informal is mailed by the Sisterhood chairman of this committee, Mrs. Fannie Buchman, to your friend announcing your donation noting an event in his or her life. A Cheer Fund card means much more than a greeting card to the recipient and your money goes to a worth-while cause. Instead of purchasing birthday, anniversary, condolence, etc. cards, contact Mrs. Fannie Buchman, 563 Eastern Parkway and "buy" a Cheer Fund message. Our chairman reports the following:

Mr. and Mrs. Harry Green rejoiced in the marriage of their daughter. A gift was received from Dr. and Mrs. Samuel Seckler on the occasion of their daughter's wedding. Mr. and Mrs. Isador Lowenfeld gave us a donation in celebration of their wedding anniversary.

A speedy and complete recovery to Doris Mattikow's mother was expressed by Mr. and Mrs. Benjamin Markowe.

Our Cantor, William Sauler, recuperating from surgery was wished a refuah shalemah by Mr. and Mrs. Harry Blickstein, Mrs. Fannie Buchman, Mr. and Mrs. Robert Gutchman, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Benjamin Levitt, Mr. and Mrs. Isador Lowenfeld, Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Frank Schaeffer, and Mr. and Mrs. Herman Soloway.

(Continued on next page)

Mr. and Mrs. Harry Blickstein, Mrs. Fannie Buchman, Mr. and Mrs. Harry A. Freedman, Mr. and Mrs. Benjamin Levitt, Mr. and Mrs. Isador Lowenfeld and Mr. and Mrs. Benjamin Markowe prayed that Mrs. Moses Spatt will regain her strength very soon.

Sympathies to Mrs. Aaron on the loss of her sister from Mr. and Mrs. Lawrence Meyer; Mrs. Rose Bromberg received condolences on the demise of her beloved father from Mrs. Fannie Buchman, Mr. and Mrs. Julius Kushner, Mr. and Mrs. Isador Lowenfeld, and Mr. and Mrs. Herman Soloway.

In memory of Sarah Kushner's mother, Mr. and Mrs. Harry A. Freedman, Mr. and Mrs. Julius Kushner and Mr. and Mrs. William Rothstein were generous to us. A loving tribute to her sister, Mrs. Isaac Levingson, was offered by Mrs. Herman Pashenz.

Dr. and Mrs. Harry Berlowitz, Mrs. Rose Meislin and Mr. and Mrs. William Rothstein memorialized Dr. Fred Zimmerman.

A present was received from Mr. and Mrs. Harry A. Freedman in remembrance of Mr. Tobias Zwerling.

Mrs. Rose Bromberg, Mr. and Mrs. Isador Lowenfeld, and Mr. and Mrs. Herman Soloway expressed their heartiest felicitations to Mrs. Fannie Buchman on the arrival of her grandchild and on the commencement of her son's internship at Bellevue Hospital.

Best wishes to Mr. Lawrence Meyer on his election to the Masonic office of District Deputy Grand Master of the Sixth District of Manhattan from his wife, Mollie Meyers, and from Mr. and Mrs. Julius Kushner.

Mr. Irvin I. Rubin, a new trustee of the Brooklyn Jewish Center, was welcomed to his office on the board by Mr. and Mrs. Isador Lowenfeld and by Mr. and Mrs. Benjamin Markowe.

Mrs. Anna Schorr shared her nachas from her grandchildren with us.

Mrs. Irene Ginsberg added to our fund and expressed the hope that Sisterhood will always be able to give a helping hand to the needy.

Mr. and Mrs. Harry A. Freedman expressed their happiness on the occasion of the birth of their granddaughter, Caryl Freedman. Dr. and Mrs. Henry Sandler shared with us their joy over the

arrival of their first grandchild, Bernard Alan. Mrs. Dworkin celebrated the Bar Mitzvah of her grandson, Bobby Lee Rosenberg.

Mr. and Mrs. Louis Bady, Mrs. Fannie Buchman, Mr. and Mrs. Benjamin Markowe congratulated Florence Bady and Mr. Benjamin Tenzer on their marriage.

"Saying When"

Jewish Book Month is being observed till December 15. Mrs. Isador Lowen-

Congratulations

Heartiest congratulations and best wishes are extended to:

Mrs. David Halpern of 200 No. Village Avenue, Rockville Center, L. I., on the birth of a son, David, to her children Mr. and Mrs. Ira Halpern on November 30.

Mr. and Mrs. Louis J. Gribetz of 50 Plaza Street on the birth of a son, David

feld will be glad to help you with your purchase and selection of adult and children's books from the Center Gift Shop. Proceeds go to Sisterhood.

NOTE!

Sunday, December 15—Center Dinner-Dance.

Tuesday, December 17—First Night of Hanukkah.

Wednesday, December 18—12 noon, Regular Meeting, Hanukkah Program.

G., to their children Mr. and Mrs. I. Leo Glasser on November 21.

Mr. and Mrs. Isador Lowenfeld of 258 Sullivan Place on the engagement of their son, Mortimer P., to Miss Charlotte Kabot.

Mrs. Kalman Rebhun of 1921 Bay Avenue on the birth of a son, Carl Eugene, to her children Mr. and Mrs. Tobias Kass on November 24.

GOLDEN AGE CLUB

THE members of the Golden Age Club have shown in this, their second year of organization, a still greater interest and pride in their meetings. Because of the fine and foresighted leadership of Mr. J. L. Horowitz, President, many new ideas and programs have been introduced. Mrs. Berman, recording secretary, informs the members with her well written minutes, and Mrs. Goldman, our Hostess Chairman, makes herself indispensable in many other needed capacities. There are many others who serve the club in many ways and can always be relied upon to help.

Each month the group celebrates a member's birthday with a cake. A special celebration was held for Mr. and Mrs. Samuel Rottenberg, honoring Mr. Rottenberg, first president of the Center, on his 85th birthday. Mr. Rottenberg also offered some very good suggestions on how to stay young and happy in spirit.

A very lovely Bon Voyage party was given for Mr. and Mrs. Rosenberg, who left for a trip to Israel. Mr. Rosenberg is treasurer of the club.

The club, from time to time, schedules trips to points of interest. A delightful trip was a visit to the Jewish Museum by chartered bus. Another trip was to the City-wide Senior Citizens Conference at Hunter College.

Our roster of membership is growing constantly. All senior citizens of the community are welcome to our meetings, held every Wednesday afternoon at 1 o'clock at the Center. We know all will be privileged by a widening of their horizons, and will also enjoy delicious refreshments.

MRS. JOSEPH J. KRIMSKY,
Sisterhood Advisor

ANNUAL REPORT OF P.T.A.—1957

By MRS. HERMAN SOLOWAY, President

It is with a feeling of pride and accomplishment that I present this report of our activities of the past year. I sincerely believe that our program, designed and geared to stimulate the involvement of the parent and home with the child's Hebrew schooling and education, has been, on the whole, successful and I therefore feel justified in saying to you that you may be proud of a job well done.

At this point I wish to express my deep appreciation to the members of our Executive Board for their untiring efforts.

In the Hebrew School the grade conferences began on November 13th and were spread over a period of several weeks for obvious reasons. They were well and enthusiastically attended and brought gratifying results. On Saturday, November 10th our Synagogue was the scene of the inspiring and impressive Hagigat Bereshit ceremony in which the boys and girls embarking on the study of *Chumash* was presented by our principal, Rabbi Lewittes, to Rabbi Levinthal.

Similarly, on February 20th, the Bet Hamidresh was the scene of the Hagigat Siddur ceremony at which Siddurim were presented to the first graders beginning the study of Siddur. The P.T.A. helped sweeten the occasion with a bag of goodies for each child.

Tu B'Shvat, the Jewish Arbor Day, was celebrated in the Hebrew School this year on January 16, 17 and 20. The P.T.A. presents each child with a bag of symbolic fruits. A committee of mothers filled 600 such bags. Outside of Israel Arbor Day is utilized to stimulate interest in the Jewish National Fund and I am sure you will be gratified to learn, as I was, that during the past year our children collected \$1,500.00 for the Fund.

On the afternoon of April 10th your P.T.A. was host to about 400 of our children at a Model Seder. The Youth Congregations Committee of this Center, of which Mr. Harry Goldstein is chairman, sponsored an *Oneg Shabat* for the Junior Congregation on November 17th and one for the Children's Congregation on November 24th.

We also acted as host at the *Oneg Shabat* on Friday evening, April 5th, following the Post Bar Mitzvah service in the Synagogue.

The Mother's Day Service of May 11th held by the Junior and Children's Congregations saw your P.T.A. mothers as active participants.

This past year the Bat Mitzvah ceremony, which was introduced in our Synagogue only the year before, was celebrated five times. The young ladies involved were the Misses Beryl Klinghoffer, Susan Arnold, Carol Stoleroff, Nancy Markowe and Marilyn Thaler.

Our Cheer Fund, inaugurated last year, which consists of donations from our members not exceeding \$1.00 for one Simchah, was the source of funds for Hanukkah and Purim gifts to our Hebrew School and gifts to Rabbi and Mrs. Kreitman in honor of their marriage and to Mr. Samuel Edelheit on his retirement from the Faculty of the Hebrew School. I want to thank our Cheer Fund Chairman, Mrs. Edna Krimsky, for her fine work.

I wish to express my deep appreciation to my three predecessor presidents, Mrs. Fanny Buchman, Mrs. Sarah Kushner and Mrs. Sarah Epstein, for their continued active participation in our work and their advice and assistance to me personally; to my fellow officers, the vice-presidents, Mrs. Sylvia Moskowitz, Mrs. Luba Aminoff and Mrs. Esther Crawford, the treasurer, Mrs. Faye Gutchman, the recording secretary, Mrs. Jennie Glass, and corresponding secretary, Mrs. Alice Kolton, as well as all the members of our Executive Board for their untiring efforts and most able assistance in all our endeavors; to Mrs. Ida Rabinowitz, the Registrar of our Hebrew School, who is always ready to offer her assistance in the multitude of chores required in the organization's business; to the members of the Hebrew School Faculty, whose cooperative understanding of our aims and purposes is always a source of encouragement; to Rabbi Lewittes, whose advice and assistance have always been indispensable and who has always inspired me personally as well as all our officers to

give of our best; to Cantor William Sauler for his readiness and generosity when called upon; to Mr. Harold Kushner, leader to the Junior Congregation, and Mrs. Evelyn Zusman, leader of the Children's Congregation, and to Mr. Marvin Antosofsky, music teacher on our faculty, for their inspired and devoted services; to Mr. David Gold, our Executive Director, whose cooperation and assistance have always eased the burden of the physical preparation for our open and executive meetings and to his assistant, Mr. Stanley Levy, for his help; and finally to the clerical and maintenance staffs of the Center who have always been most helpful.

If this year has been a successful one, as we believe it has, *Im Mirze Hashem*, may next year be even more so.

The Sweet Sixteen

(Continued from page 9)

the parlor, surprisingly cheerful about the whole business, but keeping a firm grip on me lest I break my promise to behave. She watched a boy do an imitation of Rudolph Valentino as the "Sheik," and Lon Chaney as the "Hunchback"—and she actually laughed.

At last one of the boys held up a milk bottle with many sly jests and guarded nods in my mother's direction, he began to explain a game which he said he had invented, a game called "Spin the Bottle" and which—here he lowered his tone—involved an exercise known as kissing. Mother looked slowly around at the familiar faces of the boys and girls. She knew them, she knew their fathers and mothers and the towns they had come from in the Old Country.

Suddenly mother took my hand and said, "Come, my son, we'll go for a walk in the park. It's hot here."

As we walked out, I saw the anxious lines on my mother's pallid face. "Won't it be hot in the park too?" I asked naively.

My mother did not answer, but she smiled faintly. For no reason I knew, I felt wonderfully close to her at that moment. If it weren't such a sissyish thing to do, I would have reached up and kissed her cheek right there.

OFFICERS, MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER FOR 1957-58

OFFICERS

DR. MOSES SPATT	President
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Caplow, Samuel	Kahn, Carl A.	Markowe, Benjamin	Spiegel, Ike D.
Chasin, Stanley	Kalb, Harold	Markowe, Mrs. Benj.	Stark, Hon. Abe
Cohen, Dr. Irv. L.	Kaplan, Benjamin	Meltzer, Abraham	Steingut, Hon. Stanley
Cooper, Harry	Kaplan, Israel	Meyer, Lawrence	Strongin, Harry
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Friedberg, Nathaniel	Kestin, Samuel	Morris, Joseph	Zirn, Abr. H.
Gartenberg, Samuel	Klinghoffer, Morton	Ostrow, Theo D.	Zirn, Samuel

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Charles Fine	David B. Kaminsky	Samuel A. Schneider	Mrs. Isaac Wiener
Samuel H. Goldberg	Isador Lowenfeld	Isaac Schrier	Harry Zucker
Hon. Nathaniel L. Goldstein	Benj. Martz		

SUSTAINING MEMBERSHIP FOR 1957

The following is a list of the 1957 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership.

Aaron, Mrs. Hyman	Goodstein, David	Kronish, Fred	Schaeffer, Frank
Albert, Maurice J.	Goodstein, William	Kushner, Julius	Schiff, Lawrence
Ballas, Max	Gottlieb, Aaron	Leventhal, Harry	Schiff, Dr. Milton
Bernhardt, Maurice	Gottlieb, Irving J.	Leventhal, Julius	Schneider, Louis
Blacher, Charles	Greenberg, Hon. Emanuel	Levin, Philip A.	Schnell, Mrs. Louis
Blumberg, Joseph N.	Gross, Henry	Levingson, Isaac	Schwartz, Harry
Brenner, Phillip	Halperin, Louis	Levy, Abraham	Shorin, Abraham
Burros, Elias	Herzfeld, Max	Markoff, Dr. Samuel T.	Siegel, Hon. Wm. I.
Cohen, Emanuel	Holtzmann, Hon. Jacob L.	Markowe, Benjamin	Slepian, Abraham W.
Cooper, Harry	Horowitz, Irving S.	Melker, Abraham R.	Spatt, Dr. Moses
Danziger, Sidney	Hutt, Nathan	Miller, Mrs. Morris	Spiegel, David
Doner, Jacob S.	Isaacs, Edward	Nelson, Dr. Louis S.	Spiegel, Ike D.
Elowsky, Samuel	Jackson, Nathaniel H.	Ostow, Kalman I.	Spiegel, Simon
Farber, Dr. David	Kamenetzky, Samuel	Pomerantz, Samuel L.	Steingut, Mrs. Irwin
Finkelstein, Dr. Reuben	Kaplan, Benjamin	Rachmil, Hyman	Serman, Jack
Fortunoff, Jacob A.	Katz, Irwin I.	Ratner, A. E.	Stone, Benjamin
Friedberg, Nathaniel	Katz, Mrs. Samuel	Rosen, Morris W.	Thorne, Dr. Leon
Frieman, Reuben	Kershner, Dr. David	Rosenman, Mrs. Lena	Weinstein, Mrs. A. A.
Gabriel, Mrs. Barnett	Kline, Mrs. B. J.	Rottenberg, Samuel	Wender, Mrs. Morris D.
Ginsberg, Moses	Klinghoffer, Morton	Rous, Ben	Zirn, Samuel
Goldberg, Max	Koven, Max N.	Saffer, Louis	
Goldsmith, Herman	Kramer, Israel	Salwen, Mrs. Nathan	

ANNUAL REPORT ON THE BROOKLYN JEWISH CENTER FOR 1957

By the PRESIDENT, DR. MOSES SPATT

I AM happy to extend to you a cordial welcome on this, the 39th annual meeting of our Brooklyn Jewish Center. This is the fifth time that I have had the pleasure and privilege of addressing the membership and reporting on the progress and activities of our great institution.

The past year has been a successful, but trying year; successful, as to the results of our Day-to-day activities; trying, from the point of view of the center finances. It is therefore fitting that we pause and evaluate our accomplishments of the past year and review our general situation and attempt to solve some of our complex problems.

The yearly deficits at the center are steadily increasing and rapidly depleting our relatively small reserve funds. Our deficit for the fiscal year of July 1, 1956 to June 30, 1957 was \$59,476.00. Part of this was eliminated by means of the 1956 Kol Nidre appeal, which netted the sum of \$14,850.00. The journal-dinner-dance produced a net of \$17,429.00 and the bazaar \$8,575.00. This left a deficit of \$18,802.00.

The progressive lessening of income from the catering department has aggravated the situation considerably.

It is simple arithmetic to realize that the continuation of such deficits would make it impossible for the center to function effectively and would require drastic reductions in our activities.

The elimination of such deficits would be effectuated by increased membership, a successful Kol Nidre appeal, and a successful journal-dinner-dance.

KOL NIDRE APPEAL

It is heartening to report that the 1957 Kol Nidre appeal brought in about \$25,000.00. I call to your attention the dignified manner in which our Kol Nidre appeal was made this year, and I wish to thank Harry Leventhal, the chairman, Emanuel Cohen, vice-chairman, and the committee for their efforts. Once again, I urge all members present who have not yet contributed to the Kol Nidre appeal to please do so. We would also be grate-

ful if those who have contributed would increase their contributions.

JOURNAL-DINNER-DANCE

As to the Journal-Dinner-Dance, it appears a "must" that we have a successful affair. This year, it will take place on December 15th. I once again urgently recommend that you give the committee chairman, Judge Murray Feiden, and his committee, your full-hearted cooperation.

MEMBERSHIP

You are no doubt familiar with the membership drive being conducted by the membership committee under the able chairmanship of James Jackman. I can report because of this drive, the loss due to resignations has been offset by the gain in membership. However, it becomes absolutely necessary for us to enroll at least 250 members, with emphasis on family membership. This is not an impossible goal. The attendance at the high holy days services was proof that the many who came to them are potential prospects for membership. However, the membership enrollment is not especially limited to the efforts of the membership committee alone. All of our members should make every effort to enroll as many of their friends as possible, and once again, at the risk of repetition, I must call to your attention, the fact that membership can only be obtained by personal contact.

It is desirable that the nation-wide importance of our institution should be stressed in our attempts to obtain membership. Our activities now encompass various tasks that should have been absorbed by other community organizations and institutions. However, we did accept these obligations in the spirit of obtaining your full cooperation. Once again, I hope that the ensuing year of our Jewish calendar, 5718, will be a fruitful one, and that our membership will again exceed the 2000 mark.

CENTER ACTIVITIES

In speaking of the many activities conducted by our Center, it would in-

deed be boring on my part to go into extreme detail. I might reiterate that our activities are increasing from year to year. Our religious services continue to attract large numbers of worshippers, members and non-members alike. The high standard of these services has brought an excellent reputation to our synagogue. Sermons delivered by our distinguished Dr. Levinthal and Dr. Kreitman are noted for their exceptional high standards as indicated by the many requests for reprints.

Our High Holy Day Services for the past year were outstanding, our cantor, William Sauler, and the choir have greatly enhanced our services, and are in a great measure responsible for the excellent results.

The ritual and religious services committee under the chairmanship of Jack Sterman has devoted much time to maintain these high standards and the atmosphere of dignity and reverence in keeping with the Center tradition. This year, the results were enhanced by the efforts of Mr. Slepian, whose services were highly commendable.

EDUCATIONAL ACTIVITIES

The educational activities of the Center can be divided into seven categories, namely: The Hebrew School, The Institute for Jewish Studies for Adults, The Lecture Forum, The Library, The Center Publications, The Junior and Children's Congregations and The Youth Groups.

The Hebrew School, which include the daily as well as Sunday School, has reached the record enrollment of
367 Children in the Hebrew School
168 Children in the Sunday School
23 Children in the High School
558 Children—Total Enrollment.

Thus, 558 children are receiving their Jewish education in the Center. Mr. Julius Kushner, the chairman of the Hebrew Education Committee gave unstintingly of his time in supervising these activities.

The Parent Teachers Association of the school is rendering outstanding ser-

vice under the able leadership of Mrs. Herman Soloway.

For the past 20 years, Rabbi Lewittes has been a dedicated principal of the Hebrew School, for which we are grateful. However, this year, he has assumed a part-time arrangement, delegating some of his responsibilities to Mr. Leo Shpall. We note with interest the assumption of these duties by Mr. Shpall in a very efficient manner.

INSTITUTE FOR JEWISH STUDIES FOR ADULTS

Our institute for Jewish studies for Adults has achieved increased registration and therefore has expanded its activities. A great degree of its success is due to its chairman, Dr. Reuben Finkelstein, and the expert guidance of Dr. Kreitman and a competent faculty.

LECTURE FORUM

The Center forum is sponsoring a number of fine lectures for the membership and the community at large, featuring outstanding speakers and round-table discussions. For this, we are indebted to the secretary of our center, Mr. Harry Blickstein.

LIBRARY

Our library is performing an important service both to our schools, to our members and to the community. We are cognizant of the services of Dr. Elias Rabinowitz, our librarian, and the library committee under the chairmanship of Dr. Reuben Finkelstein. We invite each of you to make use of its facilities.

CENTER PUBLICATIONS

The Center Review shall have four holiday issues this year, namely: the New Year issue, Hanukkah issue, Passover issue and the Shevuoth issue, and shall continue its interesting and educational articles. Many prominent leaders in Jewish communities here and abroad have requested copies of our REVIEW. You have no doubt noticed that the bulletin has been completely reorganized because of the able services of Mr. Max Herzfeld, in conjunction with Louis Kramer, chairman of the bulletin committee. Our special thanks to the editorial board, namely: Mr. Louis Gribetz, chairman, and Mr. William I. Siegel, vice-chairman.

JUNIOR CONGREGATION

Our junior congregation meets for worship each sabbath and holiday. The

services are led almost entirely by students under the guidance of the junior congregation committee, whose chairman is Mr. Harry Goldstein. Mr. Leo Shpall has assumed the additional responsibility of effectuating dignified services.

CHILDREN'S CONGREGATION

Mrs. Evelyn Zusman is in charge of the Children's Congregation, whose services are conducted each week in the auditorium.

YOUTH ACTIVITIES

One of the important activities conducted by our Center is our department of youth activities. We have had unusual success in catering to the various youth groups and have enrolled approximately 450 children. The success of this department is due greatly to the efforts of Mr. Irvin I. Rubin, chairman of the youth activities committee, and Mr. Hyman Brickman, director of youth activities.

SOCIAL COMMITTEE

The social committee under the chairmanship of Ira I. Gluckstein, after careful consideration has decided to have periodic social get-togethers, and with the help of the Sisterhood, the Men's Club, the Golden Age Group, and other Center Groups will be responsible for the social obligations of the Center in their respective fields.

PHYSICAL TRAINING DEPT.

Our physical training department has been rendering a fine service to our members under the guidance of Mr. Israel Kaplan, chairman of the committee.

HOUSE COMMITTEE

The excellent physical condition of the Center is due to a great extent to the services rendered by the house committee. This activity requires a great deal of sacrifice in both time and effort, and I therefore heartily congratulate Mr. Aaron Gottlieb, the chairman of the committee.

SISTERHOOD

Our Sisterhood is noted for the high standards of its programs and activities. Our women perform excellent services not only to our institution, but also to the community and all Jewish causes. The reputation of our Center has been enhanced because of the Sisterhood, under the leadership of its president, Mrs.

Benjamin Markowe. I call to your attention the excellent services received from the Sisterhood toward the success of the recent bazaar. Our special thanks to Mrs. Maurice Bernhardt for her services to us in that connection.

YOUNG FOLKS LEAGUE

Our Young Folks League has continued its interest in our Center and has assumed greater responsibility towards our activities. While somewhat lessened in numbers, the league has not diminished any of its important activities. We are especially grateful to its president, Sam Kestin, and its officers and board members.

MR. AND MRS. GROUP

The interests of the Young Married Group are carefully nurtured by Mr. Monroe Berger, its president, the officers, and a loyal and devoted membership.

The Young Folks League and the Young Married Group are our reservoir for future communal leadership. Many of the membership of these two groups are serving on our governing board.

GOLDEN AGE GROUP

Mr. J. L. Horowitz is the President of the Golden Age Group, which meets the social needs of the older members of the Center and the Community. They meet every Wednesday.

MEN'S CLUB

The Newest Group of the Center is the Men's Club. From their activities since its inception we may anticipate many useful and successful accomplishments. At their last meeting, they established a separate dues requirement of \$5.00 from their respective membership. All male Center members are eligible, and I urge that they support this new and vital organization. We wish to thank Mr. Theodore D. Ostrow, its President, and the board of officers for their efforts in launching this new enterprise.

COMMUNITY ACTIVITIES

Ours has been for many years an excellent record of service to the American Jewish Community. We have given leadership on a national scale to all Jewish Causes, and our membership has always actively participated in the many fund-raising activities. Separate drives

and other events are held annually by the Center on behalf of the major campaigns.

The sisterhood and our young folks league also arrange separate functions for these drives. The U J A Campaign was chairmanned by Stanley Steingut and was highlighted by a Center Dinner. The Federation of Jewish Philanthropies celebrated its Center dinner on November 14th, and the guest of honor was our own trustee, Mr. Nathan D. Shapiro. The Chairman of the Dinner Committee was Mr. Theodore D. Ostrow. The Israel Bond Dinner will take place in March of 1958. Our first Vice-President, Maurice Bernhardt is to be the guest of honor. The interests of the Jewish Theological Seminary will be under the supervision of the newly established Seminary Standing Committee under the guidance of Benjamin Markowe. The Jewish National Fund received approximately \$2,300 from our Center through the sale of J N F trees and from the sale of high holy day tickets, on which a tax is levied in behalf of this traditional fund.

The success of our Center services to the community, however, goes far beyond the participation in fund-raising activities. Our Hebrew schools and youth activities program takes care of the needs of hundreds of youngsters in the neighborhood, many of whom are accepted on a partial scholarship basis. Meeting rooms are provided by the Center for many communal and national organizations, some at a very nominal charge, and some gratis. This service is being continued at an ever increasing rate, though this has placed a burden on our facilities.

Before concluding my report, I wish to take this opportunity to express my thanks to all who have labored in conducting the daily affairs of the Center, and I wish to extend by whole-hearted thanks to my fellow-officers, Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer, and Harry Blickstein, Secretary.

My especial thanks to the Honorary Presidents of this Institution, namely: Mr. Samuel Rottenberg, whose help throughout the year was of inestimable value, and to Mr. Isidor Fine and Judge Emanuel Greenberg, whose guidance and

counsel I found extremely comforting and helpful.

I wish to express my gratitude to the members of the Board of Trustees, the Governing Board, the chairman and members of the various Committees, the officers and Board members of the Sisterhood, the Mr. and Mrs. Club, the Young Folks League, the Men's Club and the Golden Age Club.

We are sincerely grateful to our spiritual leader, Dr. Israel H. Leventhal, for his wise counsel, guidance and inspiration. Rare indeed is the institution which has been blessed with such leadership. Our sincere thanks are extended to Dr. Benjamin Kreitman for the cooperation he has given to Dr. Leventhal and our institution, and for the splendid progress made by all departments under his direct supervision, with especial emphasis on his successful efforts in organizing a Sunday morning mishnah class.

I am deeply grateful for the fine cooperation which the Center has received from Rabbi Jacob S. Doner in conducting the Saturday morning class in Talmud. Our thanks to Dr. Elias H. Rabinowitz, our librarian, and Rev. William Sauler, our cantor. Cantor Sauler is presently recovering from surgery, and it is our sincere prayer that he shall have a speedy and full recovery so that he can continue to serve us with the same zeal and sincere effort as he has done in the past.

Our thanks to Mr. Sholom Secunda, our music director, and Rev. Meyer Rogoff, our sexton. My especial thanks

to Mr. Edward Isaacs, the chairman of the Budget Committee, who has labored so arduously in bringing to our attention, the possible solutions of the finance problems, and for his fine efforts in his recent report to the Board of Trustees.

My thanks are extended to Morton Klinghoffer and his Committee for its fine efforts in contacting members who normally might have resigned from the Center. My especial thanks to Mr. David M. Gold, our executive director, who has ably assumed the many administrative duties and responsibilities of that office. The officers are at present in the process of employing an associate to Mr. Gold, to coordinate the various departments, and to act as assistant to the executive director. My thanks are extended to the staff assisting Mr. Gold in the various capacities.

In conclusion, and with your kind permission, I should like to reiterate the concluding paragraph of my few remarks to you on the day of atonement, namely, that we pledge ourselves to be ever aware of the many requirements of the community, that we shall not lessen our zeal to satisfy these requirements, and that we shall continue to serve Jewry with your aid, encouragement and devotion, we shall look forward with renewed confidence and enthusiasm towards the goal for which this Center has been built.

May God Bless the members of our Congregation. Our people, our glorious country, America, and the State of Israel.

Golden Age Hanukkah Party

A gala Hanukkah Party is planned for our Golden Age Group on Monday evening, December 23 at 8:00 P.M. A very fine program is planned including entertainment in keeping with the festival of Hanukkah; traditional refreshments will be served. This promises to be a Hanukkah party well remembered. Contribution—\$1.00.

Condolences

We extend our most heartfelt condolences to Dr. Reuben Finkelstein of 576

Eastern Parkway and Mrs. William Greenberg of 789 St. Marks Avenue on the demise of their beloved sister, Mrs. Fannie Wiedman on December 3.

In Memoriam

We announce with deep regret the passing of one of our earliest members

Mrs. Mary Duherstein

of 406 Crown Street on November 29, 1957.

The Brooklyn Jewish Center extends its most heartfelt condolences to the family and relatives in their bereavement.

KOL NIDRE DONORS FOR 1957

CENTER MEMBERS

Aaron, Bernard J.	\$50	Degen, Jerome	\$10	Grabisch, Eva	\$5	Klein, Mrs. Lillian (in mem- ory of husband Louis)	\$10
Aaron, Joseph H.	\$25	Douglas, Dr. & Mrs. Harold (in honor of Bar Mitzvah of son Robert Lewis)	\$25	Graff, Saul	\$100	Klein, Robert	\$25
Aaron, Mrs. Jos. I.	\$25	Dressner, George	\$18	Green, Mr. & Mrs. Harry (in honor of daughter Leanne's marriage)	\$25	Klinghoffer, Morton	\$25
Adelman, B.J.	\$100	Dvorkin, Nathan	\$10	Greenberg, Hon. Emanuel	\$100	Kornstein, Dr. A.	\$25
Adler, Dr. Nathan	\$25	Dyner, Armand	\$10	Greenberg, Dr. Morris W.	\$25	Koss, Herman L.	\$18
Altstok, Emanuel	\$10	Eisenberg, Israel	\$10	Greenberg, Murray H.	\$5	Koven, Dr. Benj.	\$25
Aminoff, Michael	\$10	Eisenberg, Lillian (in mem- ory of husband Irving)	\$5	Greenblatt, Samuel	\$100	Koven, Max N.	\$100
Amster, Phil	\$15	Epstein, Morris	\$10	Greenseid, Max	\$10	Kozinn, Maurice	\$50
Amster, Mr. & Mrs. S.	\$25	Epstein, Mr. & Mrs. M. Robt.	\$10	Greenspan, Irving	\$50	Kramer, Israel	\$50
Anstendig, Sol	\$10	Epworth, Rosa L.	\$18	Gribetz, Abraham	\$10	Kramer, Louis	\$25
Arkin, Jacob	\$18	Erber, Hans	\$10	Gropper, Morris	\$18	Kramer, Morris	\$50
Bady, Louis	\$25	Feinberg, Howard	\$25	Gross, Henry H.	\$50	Krawitz, Max	\$10
Ballas, Max	\$100	Feiden, Judge Murray	\$25	Gumeiner, Mrs. Bertha	\$10	Krimsky, Joseph J.	\$50
Barshay, Hon. Hyman	\$25	Feingold, Seymour	\$5	Gutman, Robert	\$25	Krinsky, Dr. Nathan	\$10
Bass, Dr. Frank G.	\$50	Feldman, Mr. & Mrs. Philip	\$50	Haber, L.	\$18	Kronish, Fred	\$600
Bassuk, Jacob	\$126	Feldman, Samuel	\$25	Haft, Morris W.	\$55	Krugman, Morris (in honor of fiancée Judy Rabino- witz)	\$10
Beame, Hon. Abr. D.	\$50	Fine, Isidor	\$500	Halperin, Louis	\$100	Kuhn, Mrs. Wm.	\$18
Beldock, Hon. Geo.	\$100	Finkelstein, Dr. Reuben	\$25	Halperin, Nathan	\$18	Kushner, Julius	\$300
Belfer, Mrs. Bertha (in mem- ory of beloved husband Rubin)	\$25	Finkelstein, Sidney (in mem- ory of David Miller)	\$10	Halperin, Nathan (Pews)	\$65	Landau, Mr. & Mrs. Chas.	\$3
Benjamin, Hon. A. D.	\$36	Fishman, Arthur E.	\$25	Harmatz, Jacob	\$50	Lavine, Henry I. (in memo- ry of brother Saul C., & mother Sarah)	\$25
Berk, Dr. & Mrs. Chas.	\$15	Fleischman, Mrs. Samuel	\$18	Harris, M.	\$10	Lazarowitz, Joseph	\$25
Berke, Mr. & Mrs. Barney	\$25	Fleischman, Samuel	\$25	Harrison, Emanuel M.	\$25	Leaks, Dora	\$10
Berlowitz, Dr. & Mrs. Harold	\$18	Fortunoff, Jacob	\$300	Haupt, Joseph	\$25	Leavitt Family	\$30
Berman, Aaron	\$18	Freedman, Harry A.	\$75	Heimowitz, Mr. & Mrs. Max (in memory of Mr. & Mrs. Isaac Levine, Mr. and Mrs. Louis Heimowitz & speedy recovery of dear friend Bertha Newman)	\$100	Leibler, Roy	\$25
Berman, Dr. Harry	\$100	Friedberg, Nathaniel	\$50	Heller, Jacob E.	\$10	Lemberger, Jacob	\$10
Bernhardt, Maurice	\$100	Friedland, Irving	\$10	Heller, Mr. & Mrs. Joseph	\$35	Lerner, Dr. & Mrs. Max	\$10
Bernstein, Mrs. Bessie (in memory of beloved hus- band Alex and son Melv- ille)	\$15	Friedman, David	\$10	Hertzberg, Samuel	\$18	Levenson, Dr. Samuel M.	\$10
Bershad, John	\$15	Frieman, Reuben & Ethel	\$350	Hertzfeld, Max	\$200	Levenson Stanley	\$18
Birnbaum, Herman	\$5	Frommer, Dr. Moses	\$10	Hirsh, David	\$10	Leventhal, Harry	\$500
Blacher, Chas	\$100	Gabriel, Mrs. Barnett (in memory of dear husband Barnett)	\$50	Hirschhorn, Mrs. F.	\$10	Leventhal, Julius (in memory of Morris & Rachel Leven- thal)	\$200
Blickstein, Harry	\$36	Garelik, Nathan	\$30	Hochman, L.	\$10	Leventhal, Norman	\$50
Block, Bert	\$15	Gartenberg, Samuel	\$18	Hoffman, Jacob	\$50	Levi, Dr. Oscar G.	\$18
Bloom, Hon. Jeremiah B.	\$18	Geduld, J. Joseph	\$5	Hoffman, S.L.	\$100	Levin, H.	\$25
Blumberg, Joseph	\$100	Gelbtuch, Morris	\$50	Holtzmann, Hon. Jacob	\$600	Levin, Maurice	\$10
Blumberg, Mrs. Lena	\$25	Gellis, Mrs. J.	\$100	Horowitz, Dr. A.D.	\$10	Levin, Morris	\$50
Brenner, Phillip	\$50	Genberg, Joseph	\$10	Horowitz, Irving S.	\$25	Levin, Philip A.	\$25
Bresnick, Lewis	\$18	Ginsberg, Moses	\$500	Horowitz, Dr. Joseph	\$25	Levine, Dr. Abraham (in honor of granddaughter Ellen Lish Gordon)	\$50
Bresnick, Stanley	\$10	Ginzburg, Henry H.	\$25	Horowitz, J.L.	\$10	Levine, Barnet	\$25
Brief, William	\$5	Gitelstein, George	\$25	Horowitz, Naomi	\$10	Levine, Dr. David	\$35
Brimberg, H.	\$18	Gittleman, Dr. Isaac	\$10	Horowitz, Mrs. Rose	\$25	Levine, Harry M.	\$18
Brodie, Mrs. Augusta (in memory of beloved hus- band Frank)	\$10	Gitlin, Dr. Milton F.	\$15	Horowitz, Sam	\$25	Levine, Louis	\$25
Bromberg, Mrs. Michael	\$5	Glassman, John	\$10	Horowitz, Solomon	\$25	Levingson, Isaac	\$25
Browman, Dr. Herman	\$10	Glaubman, Mrs. J.	\$10	Huberman, Sol	\$10	Levinson, Morris	\$25
Brown, Harold M.	\$10	Glovinsky, Tobias	\$18	Hurwitz, Bernard	\$18	Levitas, Nathan	\$18
Brown, Irving	\$18	Goetz, Meyer	\$100	Hurwitz, Dr. Irving	\$25	Levitt, Mr. & Mrs. Benj. Z.	\$25
Buchman, Fannie (in memo- ry of husband Morris)	\$10	Gold, David M.	\$10	Hurwitz, Mervin	\$18	Levy, Mr. & Mrs. Abraham	\$100
Buck, Bernard L.	\$25	Goldberg, Abe G.	\$18	Hutt, Nathan	\$150	Levy, Arthur M.	\$5
Burickson, Muriel	\$5	Goldberg, Maurice	\$100	Isaacs, Mr. & Mrs. Edward	\$500	Levy, Mr. & Mrs. Jeremiah	\$10
Caplow, Samuel N. (in mem- ory of Florence Edith Cap- low)	\$20	Goldberg, Max	\$150	Jackman, James J.	\$15	Levy, Joseph, Jr.	\$10
Christenfeld, Stanley	\$25	Goldberg, Morris	\$10	Jackson Nathaniel	\$18	Levy, Margaret M.	\$15
Cohen, Albert M.	\$10	Goldberg, Samuel H.	\$25	Jerrold, Dr. Harry	\$25	Levy, Samuel	\$18
Cohen, Mr. & Mrs. Emanuel (in memory of parents)	\$500	Goldblatt, Sidney	\$25	Joffe, Philip	\$25	Lindenbaum, Abr. M.	\$50
Cohen, Gus R.	\$5	Goldfein, Dr. Milton D.	\$35	Jalofsky, Saul	\$18	Linick, Samuel	\$5
Cohen, Dr. Irv. L.	\$10	Goldsmith, Herman	\$50	Kahn, Carl A.	\$18	Lipson, Sidney J.	\$25
Cohen, Milton H.	\$10	Goldstein, Harry (in mem- ory of parents Joseph & Breina)	\$10	Kalb, Harold	\$25	Lowenfeld, Mr. & Mrs. I. (in memory of beloved parents)	\$18
Cohen, Morris	\$25	Goldstein, Joseph	\$10	Kamenetzky, S. & Family	\$25	Lowenfeld, Lilian M. (in memory of parents)	\$18
Cohen, Sol	\$25	Goodstein, David	\$100	Kaplan, Belle	\$10	Lovett, Max	\$25
Cooper, Harry	\$100	Goody, Charles (in memory of Harris & Fanny Goody)	\$100	Kaplan, Benjamin	\$250	Lubart, J.	\$10
Coopersmith, Jos.	\$25	Gordon, Louis	\$25	Kaplan Hy and Ruth	\$10	Lubetzki, R.	\$50
Cowen, Morton	\$10	Gottesman, Dr. Joseph L. (in memory of Samuel Max Levine, Mr. & Mrs. Jacob Gottesman)	\$15	Kaplan, Israel	\$36	Lurie Family (Pews — In memory of Mr. & Mrs. Leib Lurie)	\$20
Cutler, Mr. & Mrs. Samuel	\$36	Gottlieb, Aaron	\$300	Kaplan, Regina	\$5		
Dan, Dr. & Mrs. Julius	\$60	Gottlieb, Irving J.	\$100	Katz, Irwin	\$50		
Dannenberg, Dr. Max	\$25	Gottlieb, Mr. & Mrs. Samuel	\$15	Katz, Irwin and Mrs. Samuel	\$50		
Davidson, David	\$100			Katz, Sidney	\$10		
				Kay, Gilbert	\$10		
				Kayser, Henrietta E.	\$25		
				Kirschner, Dr. Alfred	\$10		

Machlin, Benjamin	\$5	Posner, Dr. Leonard (in memory of Mrs. Dora Lindenbaum)	\$25	Schaeffer, Frank	\$50	Spatt, Dr. Moses	\$1250
Madfes, Samuel	\$50	Posniack, Joseph	\$10	Schatzow, David	\$10	Spiegel, David	\$100
Magner, Max	\$15	Prince, Mrs. A.	\$50	Schauber, Morris	\$18	Spiegel, Simon	\$25
Mandel, Dr. William	\$25	Puchkoff Family (In memory of parents Braina & Pincus Puchkoff)	\$100	Schechter, Samuel	\$10	In memory of Hyman & Jenny Spitz	\$200
Marcus, Dr. David	\$100	Rabkin, Hy	\$10	Schein, Louis	\$20	Stang, Jack	\$10
Marcus, Dr. Lazarus	\$85	Racer, Samuel	\$25	Scheinberg, Joseph	\$10	Steinberg, Irving	\$250
Margolin, Akiba	\$10	Rachmil, Hyman	\$25	Schiff, Lawrence	\$250	Steingut, Hon. Stanley (In memory of father, Irwin)	\$50
Mark, Nathan	\$10	Raphael, Solomon	\$18	Schiff, Dr. Milton	\$25	Sterman, Jack	\$150
Markel, Mrs. A.J.	\$18	Ratner, Abraham E.	\$36	Schless, Mr. & Mrs. Chas. J.	\$36	Stern, Elliot	\$10
Markowitz, Monroe	\$25	Rauch, Frank	\$100	Schneider, L.	\$10	Stoloff, Mrs. Benj.	\$10
Marks, Mr. & Mrs. Chas. J.	\$15	Rawick, Julius L.	\$10	Schneider, Samuel	\$25	Stone, Benj.	\$50
Markoff, Dr. Samuel T.	\$50	Reiner, Milton	\$18	Schoenbach, Etta & Jacob	\$10	Strongin, Harry	\$200
Marritt, Dr. S.	\$50	Richelson, Daniel	\$3	Schorr, Mrs. M.	\$8	Sufrin, Isidor	\$20
Markowe, Benjamin	\$100	Robin, Dr. Morris J.	\$15	Schrier, Isaac	\$36	(In memory of Joseph Goldberg)	
Marx, Abraham	\$10	Robbins Family (Pews)	\$55	Schutz, Wm.	\$18	Sussman, Bernard	\$25
Maslow, Dr. & Mrs. Herman (in memory of Mrs. Simon Halperin)	\$25	Robbins, Meyer	\$50	Schwam, Mrs. Bessie	\$5	Sussman, David	\$25
Mattikow, Dr. Bernard	\$15	Rogovin, Barney	\$15	Schwartz, A. E.	\$25	Sussman, Harold	\$18
Matusoff, B.J.	\$15	Rose, Mr. & Mrs. Chas. J.	\$10	Schwartz, Mrs. J.	\$25	Sussman, Sol	\$100
Maurer, Mrs. Ruth (in memory of husband John)	\$25	Rosen, Abraham N.	\$100	Schwartz, Mr. & Mrs. M. J. (In memory of parents Mr. & Mrs. S. Diener)	\$10	Taft, Max	\$10
Mazel, Barbara	\$5	Rosen, Gita	\$25	Schwartz, Sigmund	\$100	Tannenbaum, Max	\$40
Meerbaum, Mrs. Tillie R.	\$50	Rosen, Morris W.	\$100	Schwartzwald, Hon. Jacob	\$100	Teller, Henry	\$10
Michelman, Abraham	\$25	Rosenbaum, Arthur	\$5	Seckler, Dr. Samuel	\$10	Teperson, Dr. Hyman	\$50
Mickelbank, Betty	\$3	Rosenbloom, D.	\$10	Segal, Emanuel	\$20	Tepper, Miss	\$5
Miller, A.H.	\$10	Rosenfeld, I. B.	\$50	Seline, Howard	\$10	Thaller, Jacob	\$5
Miller, I. J.	\$25	Rosenfeld, Irving	\$50	Seril, Abraham	\$10	Traub, Morris	\$5
Miller, Bessie (In memory of Morris Miller)	\$25	Rosenthal, Albert S. (In memory of Alfred Nagelberg)	\$10	Shapiro, Irving	\$18	Tuchfeld, Murray	\$5
Monto, Dr. Jacob	\$25	Rosenthal, Mr. & Mrs. Hugo (In memory of parents)	\$10	Shapiro, Nathan D.	\$300	Unger, Norbert	\$18
Moody, Harry & Mother	\$10	Rosenwasser, Maurice	\$25	Shapiro, Samuel N.	\$25	Waldman, Dr. Samuel (In memory of Minnie Waldman)	\$10
Morris, Joseph	\$50	Rosof, Dr. Irving	\$100	Shapiro, Dr. Simon	\$25	Weinberg, Benj.	\$10
Morse, Mr. & Mrs. Robt.	\$50	Roth, Mrs. Hattie	\$10	Shapiro, Thomas A. (In memory of Mr. & Mrs. David Shapiro)	\$100	Weinstock, Mrs. Louis	\$10
Moscowitz, Ralph	\$100	Rothschild, Sali	\$25	Sharkey, Abe	\$10	Weiser, Benj.	\$10
Moskowitz, Mr. & Mrs. Benj.	\$25	Rothenberg, Louis I.	\$10	Sidorsky, Sam	\$18	Weiss, L.	\$36
Mutnick, Irving	\$25	Rothkopf, Mr. & Mrs. Abraham	\$100	Siegel, Mr. & Mrs. Harry (In memory of parents, Morris Siegel, Herman & Sarah Safer)	\$25	Weiss, Samuel	\$75
Nelson, Dr. & Mrs. Louis	\$25	Rothstein, William	\$15	Siegel, Hon. Wm. I.	\$25	Weiss, Wm.	\$36
Neuschatz, Jacob	\$5	Rottenberg, Samuel	\$100	Silber, Dr. Samuel	\$5	Wexler, I.	\$10
Nisselson, Mr. & Mrs. Ellis	\$25	Rottersman, H.	\$10	Silverman, Abraham	\$10	Wiles, Meyer F.	\$10
Ostrow, Dr. B.	\$25	Rubenstein, Charles	\$18	Silverman, Celia	\$5	Winter, Abraham	\$10
Ostrow, Theodore D.	\$25	Rubin, Irvin I.	\$25	Simonson, E.	\$10	Wohl, Mr. & Mrs. Irv (In memory of beloved mother, Sarah Levy)	\$18
Ottenstein, Mr. & Mrs. Morris	\$50	Rubinow, Jack	\$10	Singer, Milton K.	\$10	Wolfe, Nathan	\$15
Palatnick, Louis J. (in memory of Louis Ragolsky)	\$18	Ruchman, Dr. Jacob	\$25	Slepian, Abraham W.	\$25	Wolfe, Dr. Samuel A.	\$25
Palevsky, Philip	\$18	Rudy, Max	\$18	Smerling, Morris	\$300	Wolk, Frank	\$100
Palley, Nathan	\$25	Sackdorf, Dr. Isidore	\$25	Smerling, Mr. & Mrs. Samuel	\$50	Yaffe, Maurice	\$100
Parkoff, Paul	\$18	Safer, Arthur	\$18	Smerling William	\$150	Yaeger, George	\$18
Parnes, Mrs. Rose	\$5	(In memory of Chas. Korenvaes)		Sokoloff, Ralph	\$100	Young Folks League	\$1400
Perlman, Benj.	\$25	Salomon, Mrs. Eva (In memory of husband, Herman)	\$25	Soloff, Mrs. Florence	\$3	Zankel, Max	\$50
Perlstein, Dr. Isaac	\$50	Salwen, Mrs. Nathan	\$20	Solomon, A.	\$10	Zinn, Martin	\$75
Pincus, Dr. Joseph B.	\$50	Sandler, Oscar	\$3	Solovei, Hon. Joseph A.	\$25	Zirn, Abraham H.	\$25
Pitchon, Daniel	\$10	Salter, Mrs. M.	\$10	Soloway, Mr. & Mrs. Herman	\$18	Zirn, Samuel	\$100
Polan, Mr. & Mrs. Nathan	\$50	Satran, Mr. & Mrs. Abr. (In memory of Henry & Esther Helpin)	\$10	Sorscher, Mr. & Mrs. Nathan	\$25	Zirinsky, Harry	\$10
Pomerantz, Mr. & Mrs. S.L.	\$100			Sorscher, Solomon	\$25	Zohn, Dr. Benjamin	\$25
Posner Family (Pews)	\$110			Spatt, Milton E.	\$50	Zuger, Mendel B.	\$10
Posner, Dr. Leonard (In memory of beloved father, Louis)	\$50						

NON-MEMBERS

KOL NIDRE DONORS FOR 1957 NON-MEMBERS	Beller, Chas. W.	\$10	Cohen, M. H.	\$10	Feldman, Abraham	\$50
Aberman, A.	Berner, Nathan	\$5	Cohen, Pearl	\$5	Fettner Morris	\$18
Allen, Mr. & Mrs. A.	Bernstein, Mr.	\$10	Cuttler, Jos.	\$10	Figger Sisters	\$5
Altman, Lloyd	Bernstein, Estelle	\$10	Davick, Dr. George	\$5	Filstein, Z. M.	\$10
Applebaum, Rose & David	Besler, R.	\$18	Dictrow, Morris	\$5	Fischer, Jack	\$5
Aranow, Dr. I. H.	Blumberg, Alfred	\$25	Dintenfass, Edw.	\$25	Fischer, Anna	\$5
Arkin, May	Bram, Nathan	\$10	Dlugasch Family	\$25	Fischer, Jack	\$25
Aronson, Benjamin	Brand, Meier	\$10	Drogin, Mrs. Sadie	\$10	Fisher, Robert	\$25
Artzis, A.	Bresler, Rubin	\$18	Drozin, Mrs. Esther	\$5	Fishman, Frank	\$10
Atkin, Gertrude	Brickman, Hyman	\$18	Duber, Mrs.	\$18	Fogelson, Evelyn	\$5
Auerbach, C.	Brown, Ruth & Henrietta	\$5	Duberstein, Julius	\$10	Frankfort, N.	\$18
Bailey, A.	Brown, Joseph	\$10	Dubin, S.	\$10	Friedlander, G & L.	\$5
Balsam, M.	Brozan, Ida (In memory of parents, sister and brother)	\$5	Dulberg, Jacob	\$18	Froelich, I.	\$10
Bank Family	Cassell Family (Pews)	\$42	Elowsky, Mr. & Mrs. B.	\$10	Gaberman, A.	\$10
Baratz, R.	Chaiken, Samuel	\$10	Ephram, Mrs.	\$5	Ginsberg, Mr. & Mrs. Henry	\$5
Bass, A.	Chadell, Lillian	\$5	Epstein, Helen	\$18	Glaubman, Milton	\$100
Becker, George	Charnes, Abraham	\$5	Feder, Aaron A. (In memory of Mrs. Louis Feder)	\$5	Goell Family (Pews)	\$115
Becker, R.	Chestman, Leo	\$10	Feinberg, Esther	\$5	Globe, D.	\$10
					Glowitz, M.	\$10

Goldberg, M.	\$10	Kleinman, Edna	\$18	Mimer, Harry	\$18	Schorr, M.	\$10
Goldin, Wm.	\$25	Kleinman, L. J.	\$18	Mines, Joseph	\$10	Schwartz, Morris	\$5
Goldman, Arlene & Sheldon	\$10	Kline, Mrs. Irma B. (In memory of Lottie & Elias Kravitz)	\$5	Morangelli, Mrs. Alice	\$5	Schulman, M. M.	\$10
Goldman, Paul	\$10	Kogan, L.	\$10	(In memory of parents, Ida & Sam Goldman)		Schwager, Benj.	\$10
Goldman, Samuel	\$10	Koff Family (Pews)	\$55	Moser, E. A.	\$6	Schwartz, S.	\$10
Goldstein, Elias	\$5	Komito, A. (In honor of grand-daughter, Bonnie Kohne)	\$10	Mosevitzky, Sonia	\$18	Segal, F.	\$10
Goldstein, Meyer	\$10	Konigsberg, Phil	\$10	Newman, Sarah	\$6	Segal, L.	\$10
Goldstein, Rose	\$5	Krainetz, Dr. Chas. O.	\$18	Nirenberg, Mrs.	\$5	Seidler, Mrs. J.	\$18
Goldstein, Wm.	\$25	Krasner, Isidore	\$10	Orlinsky, Robert	\$5	Seif, O.	\$18
Goodman, S.	\$10	Kraus, Chas.	\$10	Parness, Helen	\$5	Selig, D.	\$10
Gordon, Mrs.	\$15	Kravitz, Leo	\$5	Pawigan, Jack	\$25	Shapiro, Betty	\$5
Gorelik Family (Pews — In memory of Morris & Bertha Gorelik)	\$30	Kriegel, A.	\$25	Pearle, Theodore	\$18	Shaifer, Sylvia & Benj. (In memory of parents)	\$5
Green, Morris A.	\$5	Kritzman, Gustav	\$18	Petruck, Lee	\$10	Sharkey, David	\$10
Greenberg, J.	\$10	Kritzman, M. (In memory of Aaron Rosenstein)	\$5	Pfeffer, Joseph	\$10	Shulman, Mrs. H.	\$5
Grodzicher, Dr.	\$25	Kuflik, Mrs. A.	\$10	Pine, M.	\$10	Silver, J.	\$10
Gross, Florence (In memory of parents & sister Ruth)	\$5	Kurland, Sol	\$10	Plotkin, Dr. J. B.	\$10	Silverstein, Augusta M.	\$5
Gross, Milton	\$5	Kussoy, Mr. & Mrs. P. (In memory of parents)	\$7	Pohs, Theresa	\$5	Simmons, H. T.	\$10
Gutterman, Mrs.	\$20	Lamont, Mrs. Gertrude S.	\$18	Posner, M.	\$5	Simon, Isaac	\$10
Haiken, N.	\$5	Landau, Mrs. Miles E. (In memory of parents, Ida & Mayer Bass)	\$5	Prager, Dr.	\$10	Sklar Family (Pews)	\$130
Hamermesh, R.	\$20	Landers, Herbert	\$10	Press, I.	\$10	Sobel, Mrs. Esther	\$25
Hauer, M.	\$18	Langer, Wm.	\$5	Presser, Herbert	\$10	Somer, Muriel	\$7
Heilbraun, Jacob	\$15	Lantner, S.	\$10	Pruzan, Mrs. S.	\$25	(In memory of father)	
Heilbraun, Wm.	\$10	Last, Mrs. Lillian K. (In memory of parents, Meyer & Belle Kaplan)	\$5	Radin, A. J.	\$25	Spiegel, Emanuel H. (In memory of Sylvia K. Spiegel)	\$10
Hellman, M.	\$10	Lazarow, Dorothy	\$5	Rappaport, Mortimer	\$10	Sprey, Rose	\$5
Hendelman, Mrs. Lee	\$10	Lazarowitz Family (Pews)	\$65	Reich, George	\$10	Stachenfeld, J.	\$10
Herman, Mrs. Dorothy	\$5	Lazarus, Mr. & Mrs. Philip	\$5	Reiss, Sol	\$5	Stark, Edward	\$10
Herring Family	\$10	Leavitt Family (Pews — In memory of Marcus Leavitt)	\$30	Resnick, Mrs. Sophie	\$5	Steginsky, Samuel	\$18
Hirsch, B. & P.	\$50	Lebo, Mr. & Mrs. Stanley	\$18	Ritter, L.	\$18	Steinig, I.	\$10
Hirschewitz, Mr. & Mrs. Wm. (In memory of Molly & Abraham Kurlanzik)	\$10	Lebowitz, Adolph	\$18	Roff, Milton	\$30	Stern, Mr. & Mrs. Louis J. (In memory of Harry Kabinoff & Morris Stern)	\$5
Hochman, Rose	\$5	Lebowitz, Gerston	\$10	Rosen, Mr. & Mrs. Albert (In memory of Mr. & Mrs. Joseph Rosenblatt)	\$10	Stricks, Rae	\$10
Holland, Harry	\$100	Lelchuck, S.	\$10	Rosen, David	\$10	Strelzin, Saul H.	\$5
Honig, Lou (In memory of father Chas.)	\$10	Lembersky, Y.	\$5	Rosen, Pauline	\$10	Stromfeld Family	\$10
Horowitz, Abr.	\$10	Lerner, Mrs.	\$10	Rosenberg, B.	\$5	Sultan, J.	\$10
Horowitz, Otto Wm. (In memory of parents)	\$5	Lessner, Jos.	\$25	Rosenberg, Fannie & Joseph (In memory of dear departed ones)	\$5	Tanenbaum, H.	\$25
Horwitz, Helen	\$5	Levin, M.	\$10	Rosenbloom, Jerry	\$10	Tanenzaph Family	\$10
Isaacs, Jed P.	\$25	Levy, Bertha	\$10	Rosenstein, Mrs. A.	\$5	Tannenbaum Family (Pews)	\$40
Izen Family	\$10	Levy, Robert M.	\$25	Rosenstein, Mrs. B.	\$5	Tanz, P.	\$18
Jacobson, Paul	\$10	Levy, Mrs. Sarah	\$10	Rosenthal, L.	\$10	Teitelbaum, S.	\$10
Jaunever, Zelig	\$10	Lewis, H.	\$10	Roslafsky, Lillian (In memory of parents)	\$5	Tepper, Miss	\$5
Kalisky, Feige	\$10	Liebowitz, A.	\$18	Roth, B.	\$5	Thurm, Mrs.	\$10
Kamelbar, G.	\$5	Liebowitz, Wilma	\$5	Rothbaum Family	\$10	Tiktin, Mr. & Mrs. Jos. (In memory of parents & son)	\$5
Kanner, Dr. Nat	\$18	Light, H.	\$10	Rothberg, M.	\$10	Umans, Allan	\$10
Kanter Family (Pews)	\$20	Lippe, Theresa T. (In memory of father, Louis Lipshitz)	\$5	Ruberman, Archie (In memory of parents)	\$5	Vogel, Mrs. Dora	\$10
Kapelowitz, M.	\$18	Lopatin, H.	\$10	Rubin, Israel	\$10	Waldman, George	\$5
Kaplan, Mrs. B. (In memory of father & sister)	\$5	Lurie, S.	\$10	Rubin, J.	\$15	Wasser, Henry	\$18
Kaplan, Mrs. Etta (In memory of parents)	\$5	Manheim, A.	\$10	Rubin, William	\$5	Wein, Irving	\$10
Kaplan, H.	\$10	Mannheimer, Julius	\$10	Rudofsky, B.	\$20	Weinstein, Mrs. Bernard	\$5
Kaplan Family (Pews)	\$20	Markowitz, Martin & Phyllis	\$25	Rutstein Family (Pews — In memory of Jacob & Bessie Rutstein)	\$100	Weinstein, Fannie	\$5
Kaplan, Isaac	\$50	Markowitz, Bernard & Thelma	\$5	Samuels, Mrs. Ethel	\$5	Weinstock, M.	\$10
Katz, Irving	\$10	Marquit, A.	\$10	Sanders, Morris	\$10	Weiss, A.	\$18
Katz, Irving	\$10	Matalon, Moshe (In memory of parents)	\$5	Sands, Cynthia & Irving	\$5	Weiss, Peter	\$18
Katz, J.	\$5	Milker, Anne (In memory of Mr. & Mrs. S. Milker)	\$5	Schechter, Solomon	\$10	Wendrow, Anna	\$5
Kaufman, Dr. D.	\$18	Mesh, Rose	\$5	Schell, Rose	\$10	Wenitsky, I.	\$10
Kaufman, Jon M. (In memory of Joseph B. Kaufman)	\$5	Meyerson, Isidore	\$10	Scherer, Ruth	\$5	Wichner, Abe	\$10
Kaufman, Louis (In memory of father Alex)	\$5	Milbauer, George	\$5	Schiell, Harold	\$10	Wisoff, Mrs. R.	\$5
Keiser, Marion (In memory of parents)	\$5	Miller, Mrs. I.	\$5	Schiff, M.	\$18	Wolf, Julius	\$18
Kivet, Mrs. Fannie	\$5	Miller, Irving & Sally (In memory of mother, Rose Weissberger)	\$5	Schiff, Rose B. (In memory of mother, Jennie)	\$5	Wolfe, Max	\$10
Klarfeld, Helen	\$5			Schimmelmann, Sam	\$5	Wolpert, H.	\$10
Klein, Irving	\$10			Schloss, Mr. & Mrs. Jos. (In memory of parents)	\$5	Yaffe, Annie	\$5
Klein, Sam	\$10			Schnitman, Dr. H.	\$25	Yawitz, Louis	\$10
				Schockett, L.	\$10	Yozowitz, L.	\$10
						Zechnowitz, Jacob	\$25
						Zohn, Isidore	\$10
						Zuck, Gertrude	\$5

THE HANUKKAH FESTIVAL *Continued from page 10*

2. *Boruch Atob A-do-noy E-lo-be-nu
Me-lech bo-o-lom Sbe-o-sob nissim la-
avo-se-nu bay-yomim bo-baim baz-z'man
ba-zeh.*

Blessed art Thou, O Lord our God,
Ruler of the Universe, who wroughtest
miracles for our fathers in days of old,
and at this season.

3. The following is said only on the first
evening:

*Bo-ruch atob A-do-noy, E-lo-be-nu
M-lech bo-o-lom Sbe-bech'yo-nu, v'k-y'
mo-nu v'big-gi-o-nu la-z'man baz-zeh.*

Blessed art Thou, O Lord our God,
Ruler of the Universe, who has kept us
in life and has preserved us, and enabled
us to reach this season.

Rock of Ages

Rock of Ages, let our song
Praise Thy saving power;
Thou, amidst the raging foes,
Wast our shelt'ring tower.
Furious, they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us.
Children of the martyr-race,
Whether free or fettered,
Wake the echoes of the songs
Where ye may be scattered.
Yours the message cheering
That the time is nearing
Which will see
All men free,
Tyrants disappearing.

YOUNG FOLKS LEAGUE

THE Young Folk League's Yom Kippur
Night Dance was a great social and
financial success. Of the \$1800 netted,
\$1400 was contributed to the Center and
the balance, as is customary, was divided
amongst the United Jewish Appeal,
Federation, Red Mogen David, the Can-
tor Fund, Red Cross, etc. I want to
express my sincere appreciation to the
Dance Committee for an excellent job
done.

I regret to advise our members of the
resignations from our Executive Com-
mittee of Barbara Mazel, Al Grober and
Arthur Viders, due to the press of other
matters. Executive Committee meetings
are held on the last Thursday evening of
each month and all members of the YFL
are invited to attend in order to express
their ideas and opinions.

It is a pleasure to report that our
Cocktail Party for prospective members

was very successful and to date approxi-
mately twelve members have joined the
Center as a result.

Our interest groups have now begun
to function. The Bowling Group meets
every Sunday afternoon at 2:30 p.m., at
Kingsway Bowling, Clarkson and New
York Avenues. We bowl and socialize
during the afternoon and evening. The
Dramatic Group is now planning for a
future presentation. Budding actors and
actresses are asked to see Lila Picken. If
you can sing, dance or otherwise enter-
tain, please see Herb Kaplan or Bernice
Gross for an audition. If you have ideas
or suggestions for our programming
plans, please convey them to Elliot
Lewis, Chairman of the Program Com-
mittee.

We urge all of our members to arrive
at an early hour for our meetings.

SAM KESTIN, *President*

New Book by Rabbi Lewittes

"Highlights of Jewish History: From
the Middle Ages to Modern Times", a
new book by Rabbi Mordecai H. Lewit-
tes, has just been published by the
Hebrew Publishing Company. This is
the fourth and final volume in the
"Heroes and Highlights" history series
by Rabbi Lewittes. Other publications
by Rabbi Lewittes are "Modern Hebrew",
"Students Bible", and "Select Readings
in Hebrew Literature".

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